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PRINCIPAL

POINTS OF DIFFERENCE

BETWEEN THE

OLD AND NEW CHRISTIAN CHURCHES.

BY

MRS. LOUISA W. TURNER.

THIRD EDITION, REVISED AND ENLARGED.

“And many of them said, He hath a devil, and is *mad*; why hear ye him?” — JOHN x. 20.

“Festus said with a loud voice, Paul, thou art beside thyself; much learning doth make thee *mad*. But he said, I am not mad, most noble Festus; but speak forth the words of truth and soberness.” — ACTS xxvi. 24, 25.

“But the natural man receiveth not the things of the Spirit of God: for they are foolishness *unto him*; neither can he know them, because they are spiritually discerned.” — 1 COR. ii. 14.

BOSTON:

TICKNOR AND FIELDS.

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## INTRODUCTION.

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My first edition of this work appeared in New York in the year 1846. It was favorably received in this country. I had the inestimable satisfaction of learning that it had served to lead many readers to a knowledge of The True Christian Religion; they ultimately became sincere embracers of the new dispensation. In England, also, it was deemed sufficiently useful to reprint at the publisher's expense, unsolicited by me, and even without my knowledge. The London edition appeared in 1850. In the London Intellectual Repository, of January, 1850, the Reviewer speaks of it in these words: "Contrast is one most important means of seeing the truth; and this little work, which in a brief space contrasts many points of the New and of the Old Doctrines together, is well calculated to be of service to the general reader, and also to the novitiate and the mature member of the church. It has been prepared by an American lady, who speaks from

a vivid and enlightened perception of these 'points of difference.' ”

In re-perusing the work in subsequent years, I found I could very greatly improve it, and thereby enlarge the sphere of its use. Therefore, I carefully revised and greatly enlarged the present edition, with but one object in view, namely, the hope that it may prove useful to all who may read it.

LOUISA W. TURNER.

323 FOURTH AV., NEW YORK,  
June, 1855.

## DEDICATION.

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TO MY DEARLY BELOVED DAUGHTER:

MY DEAR CHILD, —

IF Divine Wisdom, in the course of His Almighty Providence, should see fit to permit you to live in this world till you reach the years of womanhood, at which time you may be enabled to understand the subsequent pages, I dedicate them to you, in proof of the deep love I feel for you, with the earnest request that you will then read them, and study to practise the teachings they inculcate. As all true love seeks the happiness of its object, and, as there is no enduring happiness which is not founded upon TRUE RELIGION, hence, the highest duty of Parents is to teach their children the way that leads to Heaven, which will at the same time conduct them safely through the joys and sorrows, the prosperities and

adversities of this world, with that Heavenly-minded spirit which belongs to True Christianity.

Many difficulties, doubts and temptations may tend to mislead you, crowd your path with the thorns of ridicule, fill your mind with anxious fears with regard to the right and the wrong. These trials, my child, are the spiritual combats which it is the duty of every true Christian to watch and resist. Think not that you can do so in your own strength, but ever remember, *in yourself* you are powerless; all strength, goodness and truth come from Heaven; therefore, in every state of doubt, ignorance and temptation, raise your heart and thoughts in fervent supplication to God in Prayer! Ask Him to help you to see the Truth, feel the Truth, and to do the Truth; to guard you against false and evil spirits, and ever to surround you by His wise and good angels, and help you to allow yourself to be guided by them as messengers from the Lord. And in perfect dependence upon Him, study ever to practise that self-control, without which you can never overcome the natural evil within, and walk in that life of usefulness which leadeth to Heaven. Seek to live ever as having the Celestial Heaven in view, as the object for which life was given to you,—there to join two

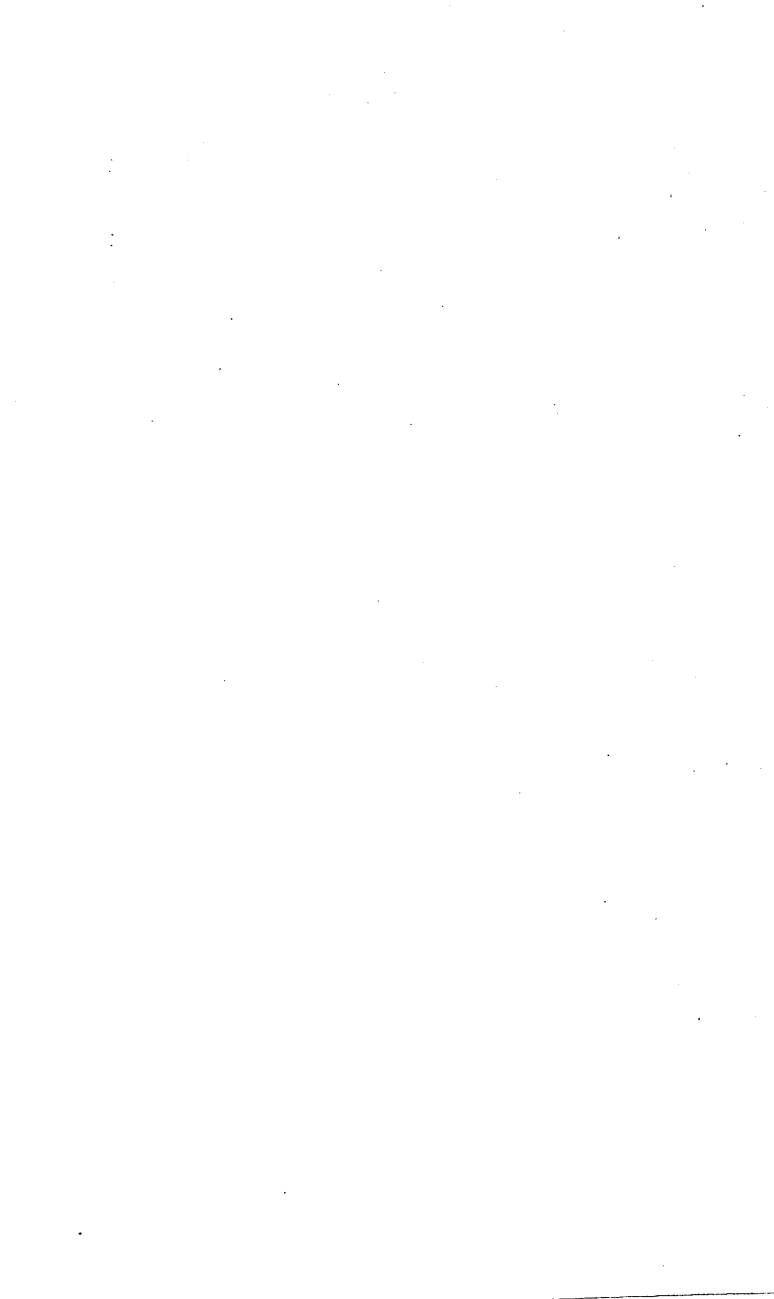


angel-brothers who have gone before, and to meet all who can best contribute to your eternal happiness. Strive, my darling child, and God will most certainly bless your efforts in following the advice of the earthly being who most loves you.

Your devoted mother,

L. W. T.

NEW YORK, June 8, 1855.



PRINCIPAL  
POINTS OF DIFFERENCE,  
ETC., ETC.

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CHAPTER I.

Claims of Swedenborg — Authentic Testimonies to his Truth and Soundness of Mind — More certain Proofs of which than of any existing with regard to the Writers of the Bible — Of the Madness of Swedenborg — Account of Mathesius — Denial of Brockmer — Proof of Mathesius' Insanity — Wesley imposed upon — His Alarm.

SWEDENBORG repeatedly and most solemnly avers, that in the year 1745 the Lord God selected him to publish to this world the mysteries and truths of the spirit world, with which, from that period, he was permitted to have open intercourse for twenty-seven years, lasting till his death, which occurred at the age of eighty-four. During this whole long period,

as he read the Bible, the LORD taught him the internal sense thereof by the science of correspondences, for the purpose of enlightening the world with regard to the true doctrines of Scripture, about which mankind was at that time in gross error, owing to their evil lives, and their understanding the Scriptures merely in the literal sense. The truth of these claims is to be found in the internal evidence of his writings, and the testimony of a large number of conspicuous and undoubted witnesses to the unerring integrity, practical piety and benevolence of Swedenborg's character. He possessed all the virtues that adorn a truly good man, united with genius, wisdom, the most extensive learning, and a clear and most sound intellect through life, as well as excellent bodily health. To all this, a number of highly respectable, and some *eminent* persons, who were on terms of personal intimacy and friendship with Swedenborg for years, have given their unequivocal testimony. Among the number are as follows : the Rev. Nicholas Collin, a native of Sweden, and pastor of the Swedish church in Philadelphia in 1817, at

which time he published his testimony in the "Philadelphia Gazette" of Aug. 5th, 8th and 10th. This gentleman was personally acquainted with Swedenborg, and speaks in the highest terms of him.

The next testimony is from a public document, an oration delivered in the Swedish Royal Academy of Sciences, on the occasion of Swedenborg's death, by the Chevalier de Sandel, Superintendent of the Mines, and Knight of the Order of the Polar Star, at a meeting of the Academy, held in the great hall of the House of Nobles, Oct. 7th, 1772.

The next most important testimony is from a man of great eminence and learning, who says in some letters to General Tuxen, that he had not only known Swedenborg for forty-two years, during the latter portion of his life, but had also daily frequented his company. These letters were published in the New Jerusalem Magazine in 1790 - 91, and were written by no less a person than Count Andrew John Van Hopken, one of the institutors of the Swedish Royal Academy of Sciences, who served for a considerable time in the quality

of Secretary, and who was afterwards for many years Prime Minister of the kingdom, and also one of the sixteen Senators, which made him the second person in the kingdom, and this man distinctly affirms that Swedenborg “possessed a *sound* judgment upon all occasions; that he saw everything clearly, and expressed himself well on every subject.” Such testimony ought, surely, to have more weight, with reasonable beings, than the wholly *unsubstantiated* reports of his insanity.

The next testimony is from the pen of General Tuxen, in a letter to Mr. Nordenskjold, dated May 4th, 1790, and published in the N. J. M. The General expresses himself thus: “I thank our Lord, the God of Heaven, that I have been acquainted with this great man [Swedenborg] and his writings. I esteem this as the greatest blessing I ever experienced in this life and hope I shall profit by them in working out my salvation.”

Dr. Gabriel Andrew Beyer, Professor of Greek Literature and Assessor in the Consistory of Gottenberg, became one of Swedenborg’s most intimate friends and active pro-

moters of his sentiments. In consequence, by order of the king, Dr. Beyer presented to his Majesty a declaration of his favorable opinion with regard to Swedenborg, dated Jan. 2d, 1770, which may be seen in "The Intellectual Repository," vol. i. (first series), p. 113, &c. It has also been republished in the form of a tract.

Besides the above testimony of his own countrymen, and of other foreigners, some who knew him in England have added their unequivocal testimony to his *truthfulness* and *soundness of mind*. Of these, the principal is the Rev. Thomas Hartley, M. A., Rector of Winwick, in Northamptonshire, who, in 1781, wrote the most satisfactory testimony in Swedenborg's favor, declaring his *unwavering* and *firm belief* in the claims of Swedenborg, and the *truth* of his writings. This is still to be found on record in the preface to the English editions of the works "Concerning the Intercourse between the Soul and Body," and "Concerning Heaven and Hell," also in "The True Christian Religion," in the form of a letter to the translator, (the Rev. John Clowes,)

one of the best men who ever lived. This latter gentleman was ordained an Episcopal minister, and as Rector of St. John's Church in Manchester for *fifty years*, he preached to his Episcopal congregation the doctrines *published by Swedenborg*; notwithstanding which he was permitted to retain his rectorship till his death, which occurred a few years ago, respected and beloved by his congregation, who erected in his church splendid pieces of sculpture to his honor, both during his lifetime and after. He has translated into English many of Swedenborg's Theological works; besides he has himself written many books on the same subject. The Rev. John Clowes was also the contemporary of the great Swede, and in 1826 wrote a letter to the Rev. S. Noble, (author of "An Appeal in Behalf of the New Church," another English defender of Swedenborg's Theology, and but lately deceased). The letter alluded to was with regard to the Rev. John Wesley's *favorable* sentiments of Swedenborg, about the time of spring in 1773, owing to a remarkable cir-



cumstance which had lately taken place; this will be related in the next chapter.\*

The Rev. Thomas Hartley was on terms of intimate friendship with Swedenborg, which he not only deemed an honor, but among the greatest blessings of his life. Mr. Hartley himself was well known and highly esteemed by the religious characters of that day.

An eminent physician of that time, Dr. Messiter, also personally acquainted with Swedenborg, has given his testimony in his favor in his correspondence with Dr. Hamilton, Professor of Divinity in the University of Edinburgh, in 1769. †

Another Englishman, whose approbation of Swedenborg's sentiments was strengthened by personal acquaintance, was Mr. William Cookworthy, a man of most superior character; the friend of the first Lord Camelford, and of Captain Jarvis, afterwards Earl of St. Vincent, and the associate of many of the

\* It may be seen in the Rev. S. Noble's own words in his "Appeal."

† See Intellectual Repository, vol. iii. (first series,) p. 449, &c.

literati of his day. This gentleman testified his satisfaction with Swedenborg and his writings, by joining with Mr. Hartley in translating the treatise Concerning Heaven and Hell, and defraying the whole expense of the printing and publication.\*

Though to the unprejudiced and reasonable, further proof of the truth of Swedenborg's claims cannot be required, yet there is still one which ought to have some weight, being on oath before the Lord Mayor, by two respectable persons who had no interest in the matter, viz., Mr. and Mrs. Shearsmith, in whose house Swedenborg died in London. They made an affidavit, dated Nov. 2d, 1785, in which they aver, "that he enjoyed a *sound mind*, memory and understanding, to the last hour of his life." † The Rev. S. Noble, in his "Appeal," says of them, "Many are now living, of whom I am one, who can bear witness to the strong

\* See a memoir of him in the Intellectual Repository, new series, vol. i. p. 439, &c.

† See the affidavit at length in the "New Magazine of Knowledge," for 1791.

terms of respect in which they always spoke of their noble lodger."

Among the intimate acquaintances of Swedenborg who testified to his truth and soundness of mind, besides those mentioned, are also Mr. Springer, formerly Swedish Consul at the port of London, and Mr. Robsam, Director of the Bank of Stockholm. These, and a great number of other witnesses, (which it would be tedious to name,) form an array of unquestionable testimonies to the TRUTH and SANITY of Swedenborg, *far greater* than can be brought forward to the *truth* and *sanity* of any historian, or of the *Prophets, Apostles, and Evangelists*. Is it, then, reasonable to doubt the greater evidences of truth, and to believe the lesser? As stronger proofs of the sanity and truth of Swedenborg are extant than can possibly be produced with regard to the sanity and truth of the writers of the Bible, IF JUSTICE were done, Swedenborg's writings would be believed *as veritable as the Bible*; particularly as their internal evidence show them to be in perfect agreement with the Scriptures.

It is objected that Swedenborg was *said* to

be mad!— But where is the *proof*? Was not the Saviour also *said* to be mad? “ And many of them said, he hath a devil, and is *mad*, why hear ye him?” (John x. 20.) Also the Apostle Paul, was he disbelieved because he was accused of madness by one high in authority? “ Festus said with a loud voice, Paul thou art beside thyself; much learning doth make thee mad.” (Acts xxvi. 24.) As in neither of these two great instances was the accusation *true*, *nor is it true in the case of Swedenborg*; the falsehood of which allegation in his case can be proved by well authenticated published documents, and by some still living witnesses. The whole story was a fabrication by Mr. Mathesius, minister of the Swedish chapel in London, who was a bitter enemy of Swedenborg, and violently opposed to his doctrines. This Mathesius reported that while Swedenborg was lodging at Mr. Brockmer’s house in 1743, he was seized with a violent fever attended with delirium, from which he never recovered. The first evidence of the falsehood of the report is, that it was *not put in circulation till near forty years after*

the alleged event of the fever. It is well attested that Swedenborg *never had* the fever, but *through life* enjoyed excellent health. Mr. Mathesius asserted that Mr. Brockmer had related the circumstance of the fever and delirium to him. There is on record a TOTAL DENIAL of this assertion from the lips of Mr. Brockmer himself, testified by the Rev. Robert Hindmarsh,\* who was still living to confirm the denial when published in the first edition of "Noble's Appeal." Furthermore it is well attested that Mr. Mathesius himself became insane shortly after his fabrication of Swedenborg's insanity, and he might have been laboring under its commencement at the time. Proof of Mr. Mathesius' insanity is to be found in the Intellectual Repository for January, 1830, wherein is related a conversation held May 2d, 1787, by Mr. Provo with Mr.

\* See his excellent work, entitled, "A Vindication of the Character and Writings of the Hon. Emanuel Swedenborg," &c., p. 19, 20. See also The New Magazine of Knowledge for 1791, which not only contains a refutation by Mr. Robert Beatson, of the above story, but of the principal of the strange misrepresentations of Swedenborg's sentiments, published by Mr. Wesley in the Armenian Magazine.

Bergstrom, Master of the Kings' Arms (Swedish) Hotel in Wellclose Square. Mr. Bergstrom relates that Mr. Mathesius went lunatic one day when he was about to preach in the Swedish church. Mr. B. says, "*I was there and saw it*; he has been so ever since, and sent back to Sweden, where he now is: this was about four years ago."

Mathesius related his fabrication of Swedenborg's insanity to the Rev. John Wesley, who was imposed upon by it, and helped to circulate the report; probably for the purpose of putting a check on the increasing number of his own pupils, who were discovering that the New Church doctrines were better than those of Methodism. That Mr. Wesley should have taken alarm is not surprising, when he found so many of his *own* preachers becoming active promoters of Swedenborg's teachings. Among those are to be numbered the following: the Rev. Samuel Smith, Mr. James Hindmarsh, Mr. Isaac Hawkins, Mr. R. Jackson, Mr. J. W. Salmon, and Mr. T. Parker.

That under the effect of Wesley's declining

influence, he should have forgotten the impression made upon his own mind with regard to Swedenborg, by a very remarkable circumstance which had occurred nearly ten years previous, is not surprising when it is remembered how often our *interest*, or pride of opinion, influences our belief.

## CHAPTER II.

Some Evidences of Swedenborg's Supernatural Knowledge—  
Supernatural Occurrence connected with John Wesley—  
Three Remarkable Narratives—Their Authenticity—The  
one relative to the Queen—Madame de Marteville—The  
Fire at Stockholm—Of the Possible and Impossible—  
Some Names of Witnesses in Swedenborg's Favor.

SOME very remarkable circumstances in the life of Swedenborg are so well attested by so many highly respectable and undoubted authorities, they are to be found in so many books and respectable magazines, that it is idle to deny their truth. The first we shall relate is with regard to John Wesley; attested to, among others, by the Rev. John Clowes, Mr. Houghton (his intimate friend, who heard it from an eye witness, Rev. Samuel Smith), and John Isaac Hawkins.

The Rev. Samuel Smith, in company with several other Methodist preachers, in the latter



end of February, 1772, was receiving instruction from Rev. John Wesley, when the latter gentleman was amazed by the receipt of a letter in nearly the following words :

“ Great Bath Street, Cold Bath Fields, Feb. 1772.

“ Sir,— I have been informed in the world of spirits that you have a strong desire to converse with me ; I shall be happy to see you if you will favor me with a visit.

“ I am, Sir, your humble servant,

“ EMAN. SWEDENBORG.”

Wesley frankly acknowledged to the company that he had that desire, *but that he had never mentioned it to any one.*

Wesley replied to Swedenborg that he was closely occupied preparing for a six months' journey, but that he would do him the pleasure to call on him after his return to London. To which Swedenborg replied that it would then be too late ; as his (Swedenborg's) death would occur on the 29th of the next month.

Wesley went on his tour, and when he returned to London the 10th October of the

same year, he learned (if not before) that Swedenborg had departed this life on the 29th March previous. Rev. John Clowes in a letter to Rev. S. Noble relates that Richard Houghton, Esq. of Liverpool, his own intimate friend, and also that of Mr. Wesley, had told him, as near as he could remember, in the spring of 1773, that Wesley, on a late visit to Liverpool, had expressed his sentiments to him (Mr. H.) of Swedenborg's writings in the following terms: "We may now burn our books of Theology. God has sent us a teacher from Heaven, and in the doctrines of Swedenborg we may learn all that it is necessary for us to know." His having ten years after believed the false report of Swedenborg's insanity does not at all invalidate the above circumstance; it was very natural for him to entertain exalted sentiments of Swedenborg when he himself had just *experienced an evidence* of Swedenborg's intercourse with the spirit world.

Another instance of the same nature is connected with the Queen of Sweden, Louisa Ulrica, wife of King Adolphus Frederic, and

sister of the celebrated Frederic of Prussia. This is attested to, after diligent investigation, by the celebrated philosopher, Emanuel Kant, together with the narrative connected with the Countess de Marteville (printed in German Harteville), whose husband was ambassador at the Swedish court from Holland—and also the story of the great fire at Stockholm. These three narratives are related as most positive and undoubted facts by eye witnesses of the circumstances, by men of standing who had every opportunity of discovering the truth of the matter, some, too, who were not receivers of Swedenborg's doctrines, though they could not resist the attested evidences of these facts. Kant says in a letter (which is published at length in a number of works) to Madame de Knoblock, afterwards widow of Lieut. Gen. Klingsporn, a literary lady of quality, thus: "These accounts I received from a Danish officer, who was formerly my friend, and attended my lectures; and who at the table of the Austrian Ambassador, Dietrichstein, at Copenhagen, together with several other guests, read a letter which the

Ambassador had lately received from Baron de Ludzow, the Mechlenburgh Ambassador at Stockholm; in which he says that he, in company with the Dutch Ambassador, was present, at the Queen of Sweden's residence, at the extraordinary transaction respecting M. de Swedenborg, &c. It can scarcely be believed, that one ambassador should communicate a piece of information to another for public use, which related to the Queen of the court where he resided, and which he himself, together with a splendid company, had the opportunity of witnessing *if it were not true.*"

Among others who attest to the truth of these narratives are: Professor Schlegel, Count Hopken, Capt. Charles Leonard de Stahlhammer, Knight of the Royal Order of the Sword; M. Dieudonne Thiebault, a French Savant, Prof. of Belles Lettres in the Royal Academy of Berlin, (the last relates having heard from the Queen's own lips the affair with regard to herself); Chamberlain D'Hamon, brother-in-law to the Count de Marteville, M. de Schwerin, eye witness of the affair with the Queen; Mr. Springer; M. Perneti,

French translator of the treatise Concerning Heaven and Hell, and General Tuxen.

The story relative to the Queen is as follows: The Queen of Sweden, having a desire to put Swedenborg's supernatural knowledge to the test, one evening (in 1759) that he came to her court took him aside and begged him to inform himself what her deceased brother, the Prince Royal of Prussia, had said to her at the moment of her taking leave of him for the court of Stockholm. She added, that what the Prince had said was of a nature to render it impossible for her brother to have repeated it to any one; and that it had never escaped her lips. The Queen did not believe Swedenborg could get the information; consequently, when he returned a few days after, while she was at cards and requested a private audience, she told him he might communicate what he had to say before the company; but when he assured her it was of such a nature that he could not relate it before witnesses, she then became agitated, and giving her cards to another lady led the way to another room, where she posted M. de Schwerin at the door,

and then advanced with Swedenborg to the farthest end of the room, where they could not be overheard. Swedenborg then told her the day, hour and very spot where she had taken leave of her brother, of the manner of parting, and the *very words* he said to her at the time; upon which information the Queen almost fainted.

The incident relative to the Countess de Marteville is as follows: The Count de Marteville, Ambassador from Holland to Stockholm, having died suddenly, a shopkeeper demanded of his widow the amount of a bill which she remembered had been paid in her husband's lifetime; but, being unable to find the receipt, she was advised to consult Swedenborg who could communicate with the dead. This she did, and a few days after Swedenborg informed her when her husband had paid the bill, and where he had put the receipt, which she subsequently found in the place described.

The narrative of the great fire at Stockholm is related thus: In the year 1756, towards the end of September, on Saturday at four o'clock,

P. M., Swedenborg arrived at Gothenburg from England. Mr. William Castel invited him to his house, together with a party of fifteen persons. About six o'clock, Swedenborg, after leaving the company for a little while, returned quite pale and alarmed, announcing to them that a dangerous fire had just broken out in Stockholm, which is three hundred English miles from Gothenburg, at the Suder Malm, and that it was spreading very fast. He was restless and went out often. He told them that the house of one of his friends was already in ashes, and that his own was in danger. At eight o'clock, he joyfully exclaimed, "Thank God! the fire is extinguished the third door from my house." This incident occasioned great alarm through the whole city. It was announced to the Governor the same evening, who, on Sunday morning, sent for Swedenborg requesting him to relate the particulars of the fire, which he did. And on Monday evening a despatch arrived from Stockholm, bringing accounts of the fire precisely as Swedenborg had related. On Tuesday morning, the royal courier ar-

rived at the Governor's, bringing the same accounts, and stating that the fire was extinguished at eight o'clock.\*

To those who would pronounce the foregoing narratives impossible, we would ask, — By what superior wisdom are *we* enabled to decide what is possible and what is impossible? Some will answer that common sense and reason can decide. What is human reason? Is it not another name for our own *experience*? And whatever is foreign to our own experience is commonly said to be unreasonable, deceiving ourselves as did the king of Siam, of whom Locke relates, in his Essay on Human Understanding, when the Dutch Ambassador told him of the cold being so intense in his country that it would sometimes congeal water into an icy substance sufficiently strong to sustain the weight of an elephant, the king, judging from his own experience, replied: "Hitherto I have believed the strange things you told me, because I look upon you as a sober, fair man; but *now* I am certain

\* For further particulars and other instances of the same nature, the reader is referred to "Noble's Appeal."



you lie." In like manner to say, that by the means of the Electro-Magnetic Telegraph, intelligence can be communicated from Washington to Baltimore in the space of one minute, must sound unreasonable to such persons as know nothing of electricity or magnetism. Almost all the scientific discoveries, before they were known to be real, seemed unreasonable to such as judged of things by their poor experience, which they called *common sense* and *reason*. We daily perceive that there are spiritual and natural mysteries which wholly baffle human reason. If this world and other worlds are the works of an *Infinite Mind*, how can our *finite minds* decide what He has made *possible* or *impossible*? Until we know all that *He* knows, we are incompetent to decide what mysteries are possible and what impossible. For ages, things were believed impossible, which at the present day are no more doubted than the commonest event in life. Before the true Solar System was understood, who had the slightest idea that night and morning were occasioned by the revolving of the earth on its axis? Before

Franklin's discoveries, who considered it possible to draw electricity from the clouds? Before Harvey's time, was not even the circulation of the blood through the arteries (which till that period, 1628, had ever been supposed by the learned to be *air-tubes*, hence so called, because in death they are empty), wholly unsuspected? — which fact every schoolboy now fully understands. And yet for announcing it to the world, Harvey was persecuted through life; his enemies styled him in derision, the *Circulator*, which in Latin signifies a vagabond or quack. He lost the greater part of his practice, and was forced to withdraw to an obscure corner in London. And Galileo, in the same century, was put to the rack for affirming that the earth revolved around the sun, which discovery was condemned by the wise ones in these words: "Absurd, philosophically false, and formally heretic; it is expressly contrary to the Holy Scriptures." So much for that worldly wisdom of incredulity which rejects great and useful *truths*. Well might the Apostle Paul say:—

“But the natural man receiveth not the things of the spirit of God, for they are foolishness *unto him*; neither can he know them, because they are spiritually discerned.” — (1 Cor. ii. 14.)

This explains why so many reject the writings of Swedenborg. Such persons being incapable of spiritual discernment, owing to the gross, material character of their minds, are insensible to the wide difference between the natural man and the spiritual man. The poet\* says —

“Of all the causes which conspire to blind  
Man’s erring judgment, and misguide the mind,  
What the weak head with strongest bias rules,  
Is pride, the never-failing vice of fools.  
Whatever nature has in worth denied,  
She gives in large recruits of needful pride;  
For as in bodies, thus in souls, we find  
What wants in blood and spirits swell’d with wind;  
Pride, where wit fails, steps in to our defence,  
And fills up all the mighty void of sense.  
If once right reason drives that cloud away,  
Truth breaks upon us with resistless day.  
Trust not yourself, but your defects to know,  
Make use of every friend — and every foe.

\* Alexander Pope.

*A little learning is a dangerous thing,  
Drink deep, or taste not the Pierian spring ;  
There shallow drafts intoxicate the brain,  
And drinking largely sobers us again."*

And so will truth break upon every one with *resistless* day who earnestly seeks the light, and thoroughly investigates the writings of Swedenborg, *if his heart and head be right*, and not obstructed by Evil, Pride, and Prejudice. There is abundant proof of the truth of Swedenborg's writings in the many witnesses in his favor, a few of whom we can name as follows :

Rev. Thomas Hartley, M. A., Rector of Winwick in Northamptonshire, who was intimately acquainted with Swedenborg, received his writings, and translated into English his book on Heaven and Hell, in which labor he was joined by Mr. William Cookworthy, a superior character and celebrated amongst the literati of his day; General Tuxen; Dr. Gabriel Andrew Beyer, Professor of Greek and Latin literature; Rev. Nicholas Collin, Pastor of the Swedish Church in Philadelphia, in 1817; the Chevalier de Sandel, Superintendent

of the Mines, &c., &c.; Count Andrew John Van Hopken, Prime Minister, &c., &c., all of whom were personally acquainted with Swedenborg and his writings; Rev. John Clowes, M. A., Rector of St. John's Church (Episcopal), Manchester, England, during a period of sixty-two years; he began reading the writings of Swedenborg in the year following the Author's death. With the exception of some of the smaller works executed by others, Mr. Clowes was the translator of Swedenborg's works, and chief means of their first publication into English. His own works are numerous. He was born on 20th October, 1743, and died 29th May, 1831, being nearly eighty-eight years of age. Two admirable monuments, in St. John's Church, testify to the high appreciation of him by his parishioners; one of them was put up on the completion of the fiftieth year of his ministry. Rev. Thomas Goyder, a London minister of the New Jerusalem Church, ordained in July 13, 1817. Rev. D. G. Goyder, another English minister of the New Jerusalem Church, ordained November 3, 1822. James Hindmarsh, father of

the late Rev. Robert Hindmarsh. He was one of the travelling preachers in the connection of the Rev. John Wesley, and afterwards master of the Wesleyan school at Kingswood. On receiving the doctrines of the New Jerusalem Church, which were introduced to him by his son, he quitted the society of Methodists. He was the first who preached the New Doctrines in the Chapel in Great East Cheap, which was opened on the 27th January, 1788; and it may truly be said that he was the first person in England who preached the Doctrines of the New Church *separately* and distinctly from the Old Church. Rev. Robert Hindmarsh, the son of James, was another English New Church minister for several years; he wrote a most powerful work clearly demonstrating the fallacies of the Episcopal Doctrines, entitled, "The Church of England Weighed in the Balance of the Sanctuary, and found Wanting; being an examination of the Thirty-Nine Articles of Religion, the three Creeds, and the Book of Common Prayer." He died in January, 1835, aged seventy-six. Rev. S. Noble, another English

minister of the New Jerusalem Church, ordained May 21, 1820, preached in London upwards of thirty years. He has greatly contributed to the promotion of the New Church by his pen. "Noble's Appeal in Behalf of the Doctrines of the New Church," is invaluable.

As the theology of the New Christian Church was first published to the world by Swedenborg, we deemed it important that the reader should be furnished with the proofs that he was no visionary, but verily, as he claims to be, the servant of the Lord God, and that his theological writings were entirely by the direction of the Almighty, and no human fabrication of his own.

## CHAPTER III.

The Value of Truth — What constitutes a True Church — The Scripture Criterion — The Claims of each Christian Sect — Superiority of True Doctrines — Way to discover the True Church — Why there are so many Christian Sects — Necessity of New Light — The Jews' Expectation of the First Advent — Cause of their Disbelief — Equal Blindness of Christians with regard to the Second Advent — Who are called the Old Church, and who are called the New Church.

As a spirit of Inquiry is abroad, and as there are many who wish to know, but have not the leisure or the necessary inclination to search thoroughly for the treasures of Truth in the depth of ponderous volumes, this brief explanation is offered for their perusal. The reflecting will see that it is their interest calmly and seriously to consider if they are, or are not, standing on the firm basis of Truth. If truth in anything is valuable, surely in Religion it is most essentially so. It concerns every human being to know *religious* truth, as



it does most certainly affect our present and future happiness. If our knowing the truths of any fact or incident will have an influence upon our actions,—if our being acquainted with the true character of a friend or foe will also influence our actions,—it is manifest that to know the truth of these higher matters is of importance to us. And will not also a knowledge of the true character of God and of the doctrines of our religion influence our actions? Can it be that a knowledge of the truth in temporal concerns is so far more important than a knowledge of the truth in spiritual affairs, that the former will wholly alter our motives and actions, whilst the latter leaves our motives and actions uninfluenced? No rational, reflecting man can, in sober seriousness, believe that the truth of spiritual doctrine is less influential upon us than the truth of temporal facts. If, then, a knowledge of the truth in Religion may influence our motives, actions, thoughts, and feelings, it is of the utmost importance to us, as on it will very materially depend our present and future weal or woe.

Taking it for granted that this will be conceded by all unprejudiced and reasonable persons, I would ask them if the result must not be, that *Truth of Doctrine* constitutes a *True Church*? Can that be a True Church whose Doctrines are false? And can that be a False Church whose Doctrines are true? Can that be a corrupt tree whose fruits are good? Or can that be a good tree whose fruits are evil? (Mat. vii. 17, 18.) Christ shows that *true doctrine* must be *practical*, in these words: "Whosoever heareth these sayings of mine, and *doeth* them, I will liken him unto a wise man, which built his house upon a rock;" (*rock*, in the science of correspondence, means *Truth*). "And the rain descended, and the floods came, and the winds blew, and beat upon that house, and it fell *not*, for it was founded upon a rock. And every one that heareth these sayings of mine, and doeth them *not*, shall be likened unto a foolish man, which built his house upon the sand; and the rain descended, and the floods came, and the winds blew, and beat upon that house, and it *fell*, and great was the fall of it. And the

people were astonished at his Doctrine." (Matt. vii. 24, 25, 26, 27, 28.) Hence, this *union* of Faith and Charity, *i. e.* a good life, which must include good works founded upon true principles of religion. THIS is what is meant by TRUE DOCTRINE, and this True Doctrine is the Scripture criterion which constitutes a True Church.\* What right, then, have we to make any other?

Let each Christian sect boast as it will that its religion is wholly the same as the Apostolic Church; still, if its doctrines are false, it cannot be the True Christian Church. Each Christian sect claims its own, in distinction from the others, to be the doctrines of the Apostolic Church. Now, it is very certain this cannot be strictly true of them *all*, as they do not agree with each other. Some also claim to be direct descendants of the Apostles, with regard to church government and other minor matters; and as this is also disputed to the exclusion of others who also claim the

\* "The Church is called a Church from Doctrine, and Religion is called so from a life according to Doctrine." (See A. R. 923.)

like, it would be very difficult for an impartial and disinterested judge to determine which has the truest claim. But this is of no account in comparison to the holding true doctrines. As we have seen, *they* constitute The Church; hence, to get at the truth, all denominations should examine the doctrines of each contained in their written creed, and compare them with the doctrines contained in the *written Bible*, and where *they* are at variance, that sect must be wrong. Hence, it becomes the duty of every one to "search the Scriptures;" to compare them with themselves; and whenever he finds a passage which, as he understands it, directly contradicts some other passage of the Holy Book, let him be sure that he *misunderstands* it. It is because Christians have so frequently selected certain favorite texts in the Bible, and based their creed upon *them*, neglecting to attach equal importance to others, which seemed opposed to those of their choice,—it is from this unfair proceeding that so many different Christian sects have arisen. Does there not then appear a necessity for new

Christian light to show them the Truth, and wherein they err?

The Truth had departed from Israel when it became necessary that the light of Christianity should dawn upon the world. It was predicted in their Scriptures that this would happen; yet, it is evident, they misunderstood the prediction, as they expected a warrior and earthly king to restore the earthly kingdom to them. And when the event occurred as predicted, most of them who had believed in the prediction of the First Advent of the Lord, would not believe its realization when it actually occurred; because, in their wilful ignorance, they had expected the event to occur in a *different manner* from that in which it really did. And though the remarkable changes resulting from the event, for a period of eighteen hundred years, should convince them that the First Advent is past, still, even at this day, many of the numerous Jews spread throughout the world will not believe but that the First Advent *is still to come*. Christians deem this to be an unaccountable blindness to the Truth, and justly so, certainly; but are not

Christians in the same state of blindness when *they* will not believe that the *Second* Advent has also occurred, notwithstanding the equally remarkable evidences of the fact? Their rejection of the Truth is owing to the very same cause as the rejection of the Truth by the Jews, viz., because the event has occurred in a *different manner* from what they expected. Those who *reject* this Truth of the second advent *having already occurred*, we call the Old Christian Church; and those who *receive* this Truth we call the New Christian Church.

We will presently endeavor to show that the view of the latter is Scriptural and reasonable, whilst that of The Old Christian Church is the reverse.

## CHAPTER IV.

Old Church Idea of the Spiritual Sense of the Bible—What every Humble Christian will confess—New Church Belief of the Spiritual Sense—Proofs of its Truth—Of the Second Advent—Proofs that it cannot be as literally described—Destruction of the World—Account of the Versions of the Bible—Luther—True Meaning of the Second Advent—Remarkable Similarity of Language in the Predictions of the End of the Jewish and of the End of the First Christian Churches—Of the Internal or Spiritual Sense of Scripture—Declaration of its Existence by the Lord and the Apostle Paul—Quotation from Swedenborg concerning Peter.

THE Old Christian Church generally have a vague idea that there exists in the Bible a spiritual sense, besides the literal; and, in all ages of the church, great and learned divines have been of this opinion. But they have deemed this sense uncertain; varying with the different classes of minds of the interpreters, they have not known any fixed laws

of interpretation. They have perceived (as every attentive and reflecting reader of Scripture *must* perceive) that many passages are dark; some seeming directly to contradict others, some seeming to teach immorality, and some to be wholly incomprehensible. They have felt, therefore, that there must be a sense which does not appear in the letter, and which will reconcile all those apparent discrepancies; or otherwise it *cannot* be the *Word of God*,—possessing defects greater even than many merely human compositions! The thing is impossible. Every wise and good Christian feels that the Word of God must be infinitely superior to any word of man,—that it must be like its Divine Author, *Perfect*; and every humble Christian will confess that, if he cannot see its perfection, the defect must be in *his understanding*, and not in the *Word* itself.

For instance, in Ezekiel, chap. xxxix., if there be no internal sense, what is to be understood by a feast of blood, of horses, of chariots, and of mighty men of war?

“And thou Son of Man, thus saith the Lord God, speak to the fowl of every wing, and to



every beast of the field, assemble yourselves, and come, and gather yourselves on every side to the sacrifice that I do sacrifice for you, (even) a great sacrifice upon the mountains of Israel, that ye may eat flesh and drink blood. Ye shall eat the flesh of the mighty, and drink the blood of the princes of the earth, of rams, of lambs, and of goats, of bullocks, of all them fatlings of Bashan. And ye shall eat till ye be full, and drink blood till ye be drunken, of my sacrifice which I have sacrificed for you. Thus shall ye be filled at my table with horses and chariots, with mighty men and all men of war, saith the Lord God."

Or what is, in the literal sense, to be understood by the key of the bottomless pit being given to a star? — as in Rev. ix.

"And the fifth angel sounded, and I saw a star fall from heaven unto the earth; and to him was given the key of the bottomless pit. And there arose a smoke out of the pit, as the smoke of a great furnace; and the sun and the air were darkened by reason of the smoke of the pit. And there came out of the smoke locusts upon the earth; and unto them was

given power, as the scorpions of the earth have power. And it was commanded them that they should not hurt the grass of the earth, neither any green thing, neither any tree, but only those men which have not the seal of God in their foreheads. And to them it was given that they should not kill them, but that they should be tormented five months; and their torment was as the torment of a scorpion, when he striketh a man. And in those days shall men seek death, and shall not find it; and shall desire to die, and death shall flee from them. And the shapes of the locusts were like unto horses prepared unto battle; and on their heads were as it were crowns like gold, and their faces were as the faces of men. And they had hair as the hair of women, and their teeth were as the teeth of lions. And they had breastplates of iron; and the sound of their wings was as the sound of chariots, of many horses running to battle. And they had tails like unto scorpions, and there were stings in their tails; and their power was to hurt men five months. And they had a king over them, which is the angel

of the bottomless pit, whose name in the Hebrew tongue is Abaddon, but in the Greek tongue hath his name Apollyon. One woe is past; and, behold, there come two woes more hereafter."

As there are innumerable such passages in the Bible, and others of a different description, but equally puzzling in the mere letter, every true Christian feels that there is a hidden meaning, which human knowledge cannot reach without some *fixed laws* of interpretation, which will serve as a key to unlock the hidden treasures of the Word. The Old Church do not believe that such a key has been found; the New Church *know* that it has pleased God, in this our glorious age, to *Reveal* it to us. In His infinite wisdom, He has fixed upon *this* as the most fitting time for the *Internal Truths of His Word to come into the world*, and thereby HIMSELF to be made known. *This*, we believe, is the true meaning of the *Second Coming of the Lord*, who calls Himself the Word and the Truth. It is the coming of the Internal Truth of the Word to men's minds by a direct and distinct *Revela-*

*tion* of the *fixed laws* of interpretation, which has been so much felt to be needed, which we believe is the true doctrine of the Second Coming of the Lord. We believe that it pleased God to make Swedenborg the instrument of publishing this Internal Truth of Scripture to the world, by a special Revelation to him of the science of Correspondences, according to which the whole of His Word is composed. We can show the most unanswerable proofs of this being a fact; and yet the Old Christian Church, like the Jews, will not receive the new dispensation, because they have long expected, and do still expect, the Second Coming of the Lord to be in Person, and on the watery clouds of the atmosphere; though this can be clearly shown to be a misunderstanding of Scripture, and, at the same time, involves so much absurdity that it is extraordinary that any rational mind can receive it. They also believe that it is predicted that this globe will be destroyed by fire, and that the Heavens also will pass away; that the whole grand work of creation will be destroyed,—this work which God himself pronounced

“Very Good!” though no rational reason can be assigned for events so tremendously horrible, appalling and terrific! How inconsistent to suppose that such a deed of carnage and ruin is to be executed by a being whose character is Perfect Love! Must not every true believer in the infinite Benevolence of God *feel* that this cannot be? Has he not an intuitive conviction that there must be some error, some mistake, which has led men to believe that the Creator of this stupendous Universe is capable of a deed of wantonness so contradictory to his character as a kind, benevolent, and loving Father?

If Scripture really teaches the destruction of the universe, it contradicts itself when it says: “One generation passeth away, and another generation cometh, *but the earth abideth forever.*” (Eccl. i. 4.) And, “Who laid the foundations of the earth *that it should not be removed forever.*” (Ps. civ. 5.) It is known and admitted by every Greek scholar, of whatever religious sect, that the Greek words “*he sunteleia tou aionos*” mean, not “the end of the world,” as is read in our common English

version, but "the consummation of the age." *Aion* means *an age, a life, or any full period*, whether long or short; and *sunteleia* means the *end, consummation, or finishing* of that period. (See Schleusner's Greek and Latin Lexicon.) Therefore, "the end of the world" is an incorrect translation.

Some persons object to our finding fault with the common English version, and seem to think it quite a sin to do so, as if it were the only perfect version, and as if Biblical critics of other churches did not the same. This bigoted adherence to the present English version of the Bible is a glaring evidence of ignorance. All learned Biblical critics have pronounced it faulty. And, if it be perfectly correct, *several hundred* other versions must be *incorrect*. Too many unlearned readers seem to imagine that our common version has been for ages received by the world in general; while, in reality, it is scarcely known anywhere except in Britain and America, and in these places only for a little more than *two hundred years*, as it was first published in

1611.\* An acquaintance with the immense number of the different versions of the Bible, and of the great number of manuscripts in the original tongue, differing from each other, whence these versions have been made, must convince the reasonable reader that *no version* can, in all particulars, be implicitly depended upon as *strictly* the *very Words of God*; thus he will be prepared to feel the *necessity*, at this day, of a further revelation, that we may indeed know *the truth*.

The Scriptures have been translated into about ninety different languages and dialects, and, of course, there are as many different versions. Besides, there have been nearly one hundred different editions of the Hebrew Bible; about three hundred and fifty editions of the Greek Testament; versions made immediately from Hebrew, sixty; versions of Old Testament made from Greek, twenty-five; of the New Testament, about eighty. The following is a brief account of the number of versions made into other languages from *trans-*

\* See Fessenden & Co.'s Encyclopædia of Religious Knowledge.

*lated* versions (for further particulars, see Fessenden & Co.'s Encyclopædia of Religious Knowledge); viz. versions made from Syriac, two; from Latin, sixteen; from German, nine; from English, three; from Ethiopic, one; from Armenian, one; from Slavonic, five. The different translated versions amount to two hundred and three. There are eleven hundred and nine Hebrew MSS. Samaritan MSS. of the Pentateuch, nineteen. The number extant of Greek MSS. of the Old Testament is not yet known, but Dr. Holmes collated one hundred and thirty-five. Greek MSS. of the New Testament about eleven hundred. Now, when we know that there have been so large a number of different versions of the Bible, all having their merits and demerits, how are we to be *sure* that King James's version is the only correct one, and that it is entirely so? When, too, it was not known to the world till the seventeenth century! Other versions in the English language were equally esteemed in their day.

The following is a brief account of the English versions of the Bible; viz. the first



translated into English was by J. Wickliff, in 1360. More than thirteen hundred years had elapsed before there was an English version! 2d. By De Trevisa, who died 1398. 3d. By W. Tindal, which was the first *printed* in English, in 1526; the New Testament only; afterwards the whole, in 1532. 4th. The one called Matthews' Bible was an improvement on Tindal's by Coverdale and John Rogers, 1537, dedicated to Henry VIII. 5th. The first published by authority in England was in 1540, called Cranmer's Bible, and was Tindal's version revised. 6th. The Geneva Bible, translated by seven English exiles, at Geneva, 1560. 7th. In 1568, translated by the Bishops and other learned men; it was called the Great English Bible, or Bishop's Bible. 8th. A corrected version of the Bishop's Bible, in 1572, was called Matthew Parker's Bible. It was used in the churches for forty years, though the Geneva Bible was more read in private families. Then there were two private versions of the New Testament; viz., the one, 9th, by Lawrence Thompson, in 1582, from Beza's Latin edition. The other, 10th, by

the Papists of Rheims, in 1584, called the Rhemish Bible, or translation. 11th. In 1609–10 the Roman Catholics published an English translation of the Old Testament at Douay, from the Vulgate; since which time the English Roman Catholics have the whole in their mother tongue.

And then came the 12th version, which is our common English version, and is called King James's Bible. It was made by forty-seven learned men, and was published in 1611. Luther is highly venerated as the founder of the Protestant Church, and yet, without any higher authority than his own finite judgment, upon grounds *merely arbitrary*, he prefers some books before others, and rejects several altogether; viz. the Apocalypse and the Epistle of James, which he does not deem either apostolic or prophetic books. And he makes of no account, viz. the Epistles to the Hebrews and Jude. He values the Epistles of Paul and Peter far above the Gospels of Matthew, Mark, and Luke. (See extracts from Luther's works, as quoted by Welstein in the learned *Prolegomena* to his famous

critical edition of the New Testament; and see Noble's Plenary Inspiration, App. No. II. Also, Int. Rep. for Jan. 1827, pp. 364–379.) The Church of Rome accept as the Word of God not only the whole of the books comprised in the Protestant Bible, but all the Apocrypha,—Tobit and his dog,—Bel and the Dragon,—to boot.

Now, after reading this account of the uncertainty of what is truly the Bible, can any reflecting man see *no necessity* of a further Revelation to show us what is *truly the Word of God*? The New Church receive only such books as THE WORD OF GOD which are the dictations of God Himself, and hence contain an Internal sense throughout. They are as follows, viz., Genesis, Exodus, Leviticus, Numbers, Deuteronomy, Joshua, Judges, I. & II. Samuel, I. & II. Kings, Psalms, Isaiah, and all the other Prophets of the Old Testament. In the New Testament, the Gospels of Matthew, Mark, Luke, and John, together with the Revelation or Apocalypse of John. The Epistles the New Church receive as written by inspiration, but not strictly by the

dictation of God, but rather in the language of men who sometimes wrote misunderstandingly. Swedenborg declares GOD to be his authority for making this distinction between the several books of the Bible.

God inspired men of old to write His Word; and man has since so corrupted its doctrines, that further light *is needed* to distinguish the gold from the dross. God knew that man would thus pervert the truth of His Holy Word, and therefore he promised that He would come again to teach us the Truth, and save us from the total darkness which was fearfully extinguishing the light of the Gospel. He promised that we should see Him again, not with our natural eyes, but with the eyes of our understanding. And as it had pleased Him to make use of the instrumentality of *men* to write His Word, it now pleased Him, in his infinite Wisdom, to illumine the understanding of *another man* to expound His Word to the world, and make clear to the capacity or apprehension of men, the light of Truth shining through the thick clouds which had gathered over His Divine

Word, "and hid His face." Is it not manifest that this is the true meaning of the Second Coming of the Lord to judge men, Rev. xix., 11, 13, where, in figurative language, the Lord is described, (each particular of which can be understood by the science of correspondence; but is totally incomprehensible without it.) He is said to be "called Faithful and True; and in righteousness he doth judge. And His name is called THE WORD OF GOD." Hence the TRUE MEANING OF THE WORD OF GOD, which is to descend into the understandings of men from Heaven, (as all Truths are thence,) and is to clear away the darkness that has obscured the light of the Scriptures; and to show man what are the Truths by which they are to be judged, which is righteous judgment. Thus, to exhibit the Character of God in its true light, and what *He* truly teaches in His sacred Scriptures, i. e. which are the *True* doctrines of Christianity, and which embrace a *truly righteous life*. This is what is meant by the descending from heaven the Holy City, New Jerusalem, i. e. (the True

and New Church,) and by the SECOND COMING OF THE LORD, OR, THE WORD OF GOD.

The Old Church understand by the "Consummation of the Age," the End of the World. The New Church understand by it, the end of the (then existing) first Christian Dispensation, or Old Church. And if this latter be not the true meaning, it is certainly very strange, that the *language* of the prophecy should be so very similar to the language that predicts the end of the Jewish Church. In the chapters of the New Testament foretelling the "Consummation of the Age," and the Second Coming of the Lord, it is said, Matt. xxiv. 29; Mark. xiii. 24, 25,) "*The sun shall be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken.*" In the Old Testament, where the Lord's First Advent, and the destruction of the Jewish Church is foretold, it is said, (Joel ii. 10, 30, 31,) "*The earth shall quail before Him, the heavens shall tremble, the sun and moon shall be dark, and the stars shall withdraw their shining. . . . . and I will show wonders*

in the heavens, and in the earth, blood and fire and pillars of smoke. *The sun shall be turned into darkness and the moon into blood, before the great and terrible day of Jehovah come.*" Also of the First Advent, in Isaiah (xiii. 10, 13,) "*For the stars of heaven and the constellations thereof shall not give their light; the sun shall be darkened in his going forth, and the moon shall not cause her light to shine. Therefore will I shake the heavens, and the earth shall remove out of her place.*"

It is very certain that when the Jewish Church was superseded by the first Christian Church at the First Advent of the Lord, the things here predicted, *did not happen literally to the natural world*; why, then, are they expected by the Old Church to happen at the Second Coming? Simply because the *internal meaning* of the words is not understood by them. But by the science of correspondences the meaning is made plain; and in *that sense* what is there predicted did all happen at the First Advent, as it has also at the Second.

Any interpretation of Scripture which in-

volves a manifest absurdity, *cannot* be the *true* interpretation. How, then, can it be true, that the Scriptures teach that the very stars which we behold over our heads are literally to fall to this earth, when one single star is immensely larger than this earth? Yet this is believed by the Old Church in general. The New Church do not believe it.

Of the Internal or Spiritual sense of the Bible, there is abundant evidence besides the positive assertion by the Lord and by Paul, thus: "Our Lord Jesus Christ, declared in the synagogue of the Jews, 'I am the living bread which came down from heaven: if any man eat of this bread, he shall live forever: and the bread that I will give is my flesh, which I will give for the life of the world.' (John vi. 51.) And when the Jews who heard him, 'strove among themselves, saying, How can this man give us his flesh to eat? then Jesus said unto them, Verily, verily, I say unto you, except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you. Who so eateth my flesh and drinketh my blood, hath eternal life; and I will raise



him up at the last day. For my flesh is meat indeed, and my blood is drink indeed.' (v. 52, 53, 54.) It is recorded that 'many of his disciples, when they heard this, said, This is an hard saying; who can hear it?' Then the Lord adds, by way of explanation: 'It is the spirit that quickeneth; the flesh profiteth nothing; *the words that I speak unto you are spirit and are life.*'" (v. 63.)

"We should serve in newness of Spirit and not in the *oldness of the Letter.*" (Rom. vii. 6.) "God, who also hath made us able ministers of the New Testament, not of the Letter, but of the Spirit: for the *Letter killeth*, but the *Spirit giveth life.*" (2 Cor. iii. 6.)

If the understanding of Scripture according to the Letter alone will *lead to false doctrines*, is not that a proof that another mode of interpretation must exist? Swedenborg gives an instance of this in the following words:— (A. C. N. 3750.)

"Into what mistakes they fall, who abide in the sense of the Letter alone, without searching out the Internal sense from other passages where it is explained in the Word,

may appear manifestly from the number of heresies, every one of which confirms its dogma from the *literal* sense of the word ; especially from that great heresy, which the mad and infernal love of self and the world has deduced from the Lord's words to Peter : ' I say unto thee, that thou art Peter, and on this rock will I build my church, and the gates of hell shall not prevail against it ; and I will give unto thee the keys of the kingdom of the heavens, and whatever thou shalt bind on earth, shall be bound in the heavens, and whatsoever thou shalt loose on earth, shall be loosed in the heavens.' (Matt. xvi. 15, 16, 17, 18, 19.)

They who rest upon the literal sense, suppose that these words were spoken of Peter, and that to him so great power was given : when yet they know, that Peter was a very simple man, and that he never exercised such power, and that to exercise it was against the Divine ; nevertheless, because from the mad and infernal love of self and of the world, they would arrogate to themselves the highest power on earth and in heaven, and make themselves gods, they explain this according to the letter,

and vehemently defend such explanations, when yet the internal sense of those words is, that essential *Faith* in the Lord, which is with those only who are in love to the Lord, and in charity towards the neighbor, has that power, and yet not faith, but the Lord from whom faith is; by ROCK is here meant that faith, as in other passages throughout the Word; on *that* the church is built, and against *that* the gates of hell do not prevail; and to that faith belongs the keys of the kingdom of the heavens; that shuts heaven to prevent the entrance of evils and falses, and opens heaven for goods and truths; such is the internal sense of the above words. The twelve Apostles, like the twelve tribes of Israel, represented nothing else but all the things pertaining to such faith, (see n. 177, 2089, 2129, 2130.) Peter represented faith itself, James charity, and John works of charity (see the preface to chapter xviii. of Genesis); in like manner, Reuben, Simeon, and Levi, Jacob's first born, in the representative Jewish and Israelitish church, as is manifest from a thousand passages in the Word; and because Peter had

relation to faith, the above words were spoken to him. Hence it is evident into what darkness they cast themselves, and others with themselves, who explain all things according to the letter, as in the instance of the above words to Peter, whereby they arrogate to themselves the power of saving mankind."

## CHAPTER V.

Old Church Doctrine of the Last Judgment — What does not alter the Creed of a Church — A great Episcopal Minister's Opinion of the Corner Stone of Christianity — Proof that the Dead have not to wait for a General Day of Resurrection — Inconsistency of the Old Church with regard to the Last Judgment and Resurrection of the Material Body — What Paul says of the Resurrection of the Natural Body — The New Church agreeing with Paul — The Consequence — The *Last Judgment* Relative to each one — Particulars in regard to General Judgments — Reasons why the Revelations for the New Church were not made sooner.

THE doctrine involved in that of the Second Coming of the Lord is a General Judgment. The Old Church, principally the Roman Catholics, Episcopalians, Presbyterians, Baptists and Methodists, if I mistake not, believe that at the Second Coming of the Lord, and destruction of the world, all who have died from the time of the creation will then rise to life

on this earth, in their natural body, or something of the same nature, at all events of *material* substance. And that then, on this earth, all are to appear before the Lord, who is to pass judgment upon them, some having been dead many thousands of years, and that thence, each is to be sent either to heaven or to hell. This absurd doctrine is taught in the books and pulpits of the Old Church. And though there are some individuals among these various sects who have too much sense to believe it, that does not make it the less the creed of the church they profess to believe in. The creed of a church is not what *each professor* thinks, but what its *church books* teach, or what is taught by its ministers. And though some Episcopalians deny that the Resurrection of the *material* body is taught in their church, there are witnesses who recently heard this doctrine preached in an Episcopal church, by a Reverend Doctor of Divinity; who said that to reject it would be to "overturn the Corner Stone of Christianity." And this Rev. D. D. is, perhaps, one of our greatest American preachers, whose

very name, for years, caused persons to rush in crowds to hear his display of eloquence and talent. And none, perhaps, among our American Episcopal Clergy have been deemed more gifted. Yet it is well known that Christ has declared openly that the resurrection of the dead has already taken place, as may be seen in Matt. xxii. 31, 32, where he says : " But as touching the resurrection of the dead, have ye not read that which was spoken unto you by God, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob? God is not the God of the dead, but of the living." He here teaches that Abraham, Isaac and Jacob are *still living*. He says the Lord is the God of *them*, but he is *not* the God of the dead—that is, they are not dead, but are living, and He is their God. Yet Abraham, Isaac and Jacob had died like other men, but their real life was not interrupted by the death of the body. They still continued to live in the spiritual world. Their resurrection had taken place immediately after the death of their natural body. And hence, the Lord, who is here proving the doctrine of

the resurrection to the unbelieving Sadducees, calls them the living, because they had *risen* from the dead.

Though the members of these churches *profess* to believe that all the dead must wait for one grand day of resurrection and last judgment, they practically deny it, each time they offer consolation to the afflicted whose homes death has visited. They do not *then* think of the grand day of Judgment, when the lamented will live again. They do not *then* scruple to console the sorrowing by telling them not to grieve for the loved ones, *as they are now happy in heaven*. They then remember that Christ said, "God is not the God of the dead, but of the living." They then admit that "*flesh and blood cannot inherit the kingdom of God.*" (1 Corinthians, xv. 50.) But at other times, when their *feelings* are mute, they insist upon it, that the resurrection of no one takes place till the end of the world; when all will be on this earth again, clothed with the bodies which have long been decomposed, and have served to form earth, worms, grass, vegetables, trees, food for animals, and pro-



gressively particles of other human bodies. At such times they think only of the natural body, which is of the "earth, earthy;" wholly forgetting that the *soul* or *spirit* within is the *only* immortal part. And, though these same persons profess to believe the Apostle Paul, they take no heed of his words in the plainest language declaring that *their* doctrine of the resurrection is a false doctrine, thus: "*But some men will say, how are the dead raised up? and with what body do they come? Thou fool, that which thou sowest, is not quickened except it die: and that which thou sowest, thou sowest NOT THAT BODY THAT SHALL BE, but bare grain, it may chance of wheat, or some other. But God giveth it a body as it hath pleased him, and to every seed his own body. There are also CELESTIAL BODIES and BODIES TERRESTRIAL: but the glory of the Celestial is one, and the glory of the Terrestrial is another. So, also, in the resurrection of the dead; it is sown in corruption, it is raised in incorruption. It is sown a natural body, it is raised a SPIRITUAL BODY. THERE IS A NATURAL BODY, AND*

THERE IS A SPIRITUAL BODY." (1 Cor. xv. 35, 36, 37, 38, 40, 42, 44.)

In conformity with this very plain declaration of the Apostle, the New Church believe as did the Apostolic, that in the spiritual world, we live in SPIRITUAL BODIES, and not in natural bodies, which last belong to nature, and have never been shown to be immortal. If, then, our resurrection is in a spiritual body, it *must* be in a world suited to it, i. e., a spiritual world, and not in this natural world. Natural things belong to a natural world, and spiritual things to a spiritual world. Hence, if our spiritual bodies are judged in the spiritual world, it follows as an inevitable consequence, that the last judgment takes place in the *spiritual world*, and not on this, our little earth. We believe that the time of the death of man's natural body is the time of the resurrection of his spiritual body into the spiritual world, and that then, also, is the time of his last judgment. That *last* is relative to each one, his natural death being *his* last day and his last time of judgment. We also believe in times of a general judgment when many are

judged together, but that such are now passed. That *now* each individual is judged at the time of his natural death. That as the last dispensation, or last Church called the New Jerusalem, and described in figurative language in the Apocalypse, has come, order in the spiritual world is so completely restored, that there will be no more need of General Judgments.

From the Old Church doctrine that all the dead who have lived on this earth are obliged to wait till the end of the world that all mankind may be judged together, no use can possibly be shown to result, but rather that it would be a partial and unjust decree, and as God never does anything useless nor unjust, this doctrine must be a misunderstanding of His Word. In the New Church view of a General Judgment can be shown both use and benevolence. To make the subject clearer it will be necessary to enter into particulars.

We believe that this world has communication with God through the medium of angels and spirits, and that hence the state of mankind depends on the influx (i. e. influ-

ence) received from the spiritual world: from Heaven and from Hell. And as Heaven and Hell are formed from mankind, Heaven will predominate if the greater number who die in this world are good; and Hell will predominate if the greater number who die are evil. In this manner the equilibrium between Heaven and Hell will perish. Thus, when many go to Hell and few to Heaven, evil in this world predominates over good; as wickedness in this world increases as Hell increases, and goodness in this world increases as Heaven increases; all evil being derived to man from Hell, and all good from Heaven. Hence by the increased wickedness of this world, the influx from Hell may be so far greater than from Heaven, that at length all mankind must perish if God did not restore order (for all evil is a state of disorder) in the spiritual world, the effect of which is immediately felt in this world. Therefore we believe that when the Church on earth became so corrupted that it was no longer a true church, a general judgment took place and a New Church was established. The general

judgment was not on such as were in heaven, nor in hell, nor in what, strictly speaking, we call the world of spirits, yet they were in a certain region of the spiritual world, and these spirits had there formed to themselves the imaginary likeness of a heaven. They were chiefly those who had lived in the world in external but not in internal sanctity; who were just and sincere for the sake of moral and civil laws, but not for the sake of Divine laws; who were also in the doctrinals of the Church and were able to teach them, but whose lives, affections and motives were not grounded in genuine goodness; and who had done useful things, but not for the sake of usefulness. Such were the goats mentioned in Matt. xxv. 32, 33. These are they who constituted what is called the "first heaven, which passed away." As they had some little communication with the real heaven, evil influence was felt by mankind through them. Hence the necessity of destroying these imaginary heavens and earths, which their church is called. This was effected by a general judgment; and a New Church on

our earth was the result. We believe that three such general judgments have been effected. The first at the end of that Church which we think is described by the Flood, when the Jewish Church was established. The second when the Lord was on earth in person at the end of the Jewish Church, and the First Christian Church was established. "And Jesus said, For Judgment I am come into this world." (John ix. 39.) "*Now* is the Judgment of this world; *now* shall the prince of this world be cast out." (John xii. 31.) The third general judgment was effected at the second coming of the Lord, at the end of the First Christian Church and establishment of the second and last Christian Church, called the New Jerusalem Church. They all had one and the same object, viz: the restoration of Truth and Goodness. Swedenborg in his book on the Last Judgment says, "That before the Last Judgment was effected upon them (such as had formed to themselves imaginary heavens in the spiritual world), much of the communication between heaven and the world, therefore between the Lord

and the Church, was intercepted. All enlightenment comes to man from the Lord through heaven and enters by an *internal* way. So long as there were congregations of such spirits between heaven and the world, or between the Lord and the Church, man was unable to be enlightened. It was as when a sunbeam is cut off by a black interposing cloud, or as when the sun is eclipsed, and its light arrested, by the interjacent moon. Wherefore, if anything had been then revealed by the Lord, either it would not have been understood, or if understood, still it would not have been received, or if received, still it would afterwards have been suffocated. Now since all these interposing congregations were dissipated by the Last Judgment, it is plain that the communication between heaven and the world, or between the Lord and the Church, has been restored. Hence it is, that *after* the Last Judgment, *and not sooner*, revelations were made for the New Church.”\*

\* For further particulars concerning General Judgments the reader is referred to a small volume by Swedenborg, concerning the Last Judgment.

From this it is clear that Infinite Wisdom foresaw that no good could be effected by the revelations of the New Jerusalem till the world had become in a more suitably receptive state. In agreement with which the Lord teaches in the Scriptures: "Give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you." (Matt. vii. 6.) Therefore the Lord accommodated the light he gave in proportion to our ability to receive. For even an earthly father has the wisdom to refrain from the attempt to teach his child the sciences before he is able to learn the alphabet.



## CHAPTER VI.

Of the Character of God — Contradictory Description of Him by the Episcopalians — Roman Catholics — Calvinists — Reference for Proofs of the Fallacy of the Episcopal Church — Impeachment of the Wisdom of God — His Repenting — Punishment Explained — Fate of Infants — God a Glorious Diviue Man — The Virgin Mary — Explanatory Quotation of the Divine Humanity — Tri-Personality — Texts of Scripture opposed to the Unitarians.

ANOTHER Grand Point of Difference between the Old and New Church is, the views entertained by each of the Character of God. The views of the former on this subject are irrational and unscriptural, as may be perceived by a mind *not prepossessed* by the old theology. For instance, let him in sober seriousness endeavor to realize what sort of Being the God of the Episcopalians is, from the description of Him in the Articles of Religion in their Prayer Book, and in their sermons, and he will see that the account is

contradictory, and denying Him some of His Infinite attributes. In the first Article it is said: "There is but one living and true God, everlasting, *without Body, parts or passions.* And in unity of this Godhead, there be *three Persons* of *one Substance*, power and eternity, the Father, the Son, and the Holy Ghost." In the second Article, it is said, "The *Godhead* and *Manhood* were joined together in *one Person*, *never to be divided*, whereof is one Christ, very *God* and very *man*." In the fourth Article, it is said: "Christ did truly rise again from death, and took again his *body*, with *flesh, bones, and all things* appertaining to the perfection of *man's nature*, wherewith he ascended into Heaven and there sitteth, until he return to judge all men at the last day." Is not this description of God irrational and contradictory? He is *Without body, parts or passions*, and yet he is three persons, of one *Substance*, and is now in Heaven *with a body, flesh, bones, and all things* appertaining to the perfection of *man's nature*. And though He is without a *body*, He is *Three persons*. And though the Father, Son, and Holy Ghost are

*Three persons*, still the Father and Son “were joined together in *One person, never to be divided.*” And this God, who is said to be without *Passions*, is constantly represented in their pulpits full of “*Anger, Burning Wrath and Revenge*” against His creatures. Is not this contradictory to the Scripture, which says that the True God is *Infinite Love* and *Infinite Goodness*? *Infinite Love cannot burn* with the wicked passions of *Wrath and Revenge!*

The Roman Catholics besides, deprive God of His attribute of *Infinite Love*, by the false doctrine that when infants in this world die without being baptized, He dooms them to an eternal “exclusion from Heaven,” and casts them forever “into a dark place.”

Poor innocents, who never had even an evil *thought!* that they should be condemned to eternal suffering and punishment for the omission of a deed which was not in their power to perform; while the man whose soul is blackened with many a crime is to go unpunished, to enjoy eternal Bliss, because he has undergone the form of Baptism! And

the Calvanistic Presbyterians have preached that "in Hell there are *Infants not a span long!*" Infants who had never even breathed the breath of this life! How monstrous! Must not a Being who makes such decrees be one of Infinite Cruelty and Injustice, rather than one of Infinite Benevolence? Most truly has it been said, that the persons who entertain such creeds do not worship a God, but a *Demon!* For more full and unanswerable proofs of the false and unscriptural doctrines of the Episcopal Church, the reader is referred to a work by the Rev. Robert Hindmarsh, entitled, "The Church of England, Weighed in the Balance of the Sanctuary, and Found Wanting; Being an Examination of the Thirty-nine Articles of Religion, the Three Creeds, and the Book of Common Prayer." \*

The *infinite wisdom* of God is also impeached by the Old Church; for it was gravely asserted in an Episcopal Church in our city, by a very popular Reverend Minister

\* Published by J. S. Hodson, No. 2, Clifford's Inn Passage, Fleet Street, London. For sale by Otis Clapp, Boston.

(Rector of the Church), that "It is a mysterious truth, but that *God does sometimes repent.*" How can *Infinite Wisdom* do aught of which He may afterwards repent? Must He not have been lacking in wisdom when doing what He would afterwards wish undone? This minister seems to have forgotten, that in Scripture it is said, "Every good gift and every perfect gift is from above, and cometh down from the Father of Lights, with *whom is no variableness, neither shadow of turning.*" (James i. 17.) "Jesus Christ the *same*, yesterday, and to-day, and forever." (Heb. xiii. 8.) It is true, that Scripture also says, that God repenteth; but as He cannot be *invariable* and also repent, it is evident that when two passages contradict each other in the *letter*, that they must not be equally understood according to the *mere letter*. It is generally from this fallacious mode of interpretation of Scripture that the Old Church have conceived so erroneous a character of God.

The minister alluded to above, explains God's repentance to mean *forgiveness*: yet the dictionary explanation of Repentance is

“sorrow for sin.” Has God then sinned? The *literal* meaning so implies. The New Church do not deem *that* the *true* meaning. The Episcopal minister says that we should daily pray for God’s repentance; for without which we cannot be saved from eternal punishment. This teaching we consider altogether an error. The New Church do not believe in the doctrine of *arbitrary punishment*, —that is, that God may be turned, like a fallible man, from His purpose by *words* of entreaty! We believe that there is with Him “no variableness; neither shadow of turning.” We do not believe in the arbitrary punishment similar to that of an absolute monarch, who is guided in his punishments merely by His *will* or *whim*. We do not believe that the punishment comes *from God* at all; but that it comes from *ourselves*; that it is the result of spiritual laws, which are according to order, and as invariable as natural laws. Thus: that as it is a natural law for fire to burn, if we put our hand in the fire, it is *we* who burn our hand and not God. In perfect agreement with which, it is a spiritual law, that if we lead

an evil course of life, the consequence, as an *inevitable result*, will be suffering and unhappiness, and that thus *we*, not God, punish ourselves ; that God no more punishes us than *He* burns our hand when *we* put it in the fire.

The New Church do not rob God of any of His infinite characteristics. They do not believe anything to be the true interpretation of Scripture which makes Him *contradict Himself*. Therefore, in the passages where such difficulties seem to exist, we remember that the Scriptures were written in accommodation to man's apprehension ; and that such passages as attribute to God the weaknesses, passions and failings incident to the imperfect nature of *man*, are *merely apparent truths* and not real truths, because they so *seem to man*. Thus, when man is angry, it *seems to him* that God is angry ; as, in like manner, *to a drunken man*, his fellow-men *seem* drunk. Thus in Scripture, the language of apparent truths is constantly used, — nor is this confined to Scripture. In common discourse we frequently meet with the same mode of expression ; for instance, what is commoner than to say,

*the sun rises?* Yet we all know that the sun does not rise, but only so *appears to man*; hence the expression, and hence the apparent truths of Scripture, for natural things are correspondent to spiritual things.

As we *truly* believe that God is infinite love, we also believe that *all* infants and children, who have not reached the years of responsibility when they die, are admitted by the benevolence of God into heaven; that in the spiritual world it is the delightful office of those female angels best suited to the task, to guard over and instruct children, till, under their benign influence, the minds and characters of the infants are matured into that state which is receptive of the enjoyment and wisdom of heaven, into which they are then admitted, being no longer in the ignorance of infancy, but in a state of wisdom with the appearance of the most lovely and eternal Youth.

The Old Church description of God seems more like a floating vapor than anything definite. The New Church remember that it is said, "God created man after *His own image*



*and likeness.* Therefore we believe that His own form is that of a Glorious Divine Man. We believe that the Trinity is in *one person*, the person of the Lord Jesus Christ; that his soul, or Divine Essence, is the Father; that his human body, or Principle of Nature, is the Son; and that the principle of Influence or Power, resulting from the union of soul and body, and thence proceeding, is the Holy Spirit. Thus, that three essentials consist in *One Person*, who is the only God. Nowhere can it be found in Scripture, that God is *three persons*, therefore the Old Church teach a false doctrine when they make it essential to salvation to believe that God is three persons. Their view of the Trinity is unscriptural and irrational. Ours is the *true Scripture* doctrine, and is perfectly analogous to the nature of man: the three essentials in him, are his soul, body and the principle of action resulting from the union of the first and second.

We do not believe as the Roman Catholics, that the Virgin Mary is "the mother of God." But merely that she was the mother of the maternal human body which he assumed

while on this earth; that afterwards, by the power of his soul, which was always God, he entirely put off all that was *material* and derived from the Virgin, and at the same time put on a Divine body, which still had the *resemblance* of the material body; that when he ascended into heaven it was in this Divine body; that the "flesh and bones" spoken of were *Divine* and not material, therefore, not derived from the Virgin; hence, she was never the mother of *God*, but merely of the material body which he assumed while living among men on earth.

The idolatrous worship of the Virgin Mary, was most emphatically demonstrated in the declaration and decree by Pope Pius IX., December 8, 1854, in the Vatican, where Cardinals, Archbishops and Bishops of the Roman Catholic Church, assembled from all parts of the world in Rome, with the greatest display of pomp and ceremony, to settle a dogma of their church, which is wholly of *human invention*, and without the slightest Scriptural authority, viz.: deifying the Virgin Mary, declaring her to be an exception from the inher-

ited propensity to evil, which belongs to the whole human family ; pronouncing her to be "That great mother of God, whom the Fathers of the Church call a perpetual miracle, innocent, pure and undefiled, all gracious and glorious, and whom the pious believer invokes with the prayers of the same church, as full of grace, queen of men and angels, the almoner of all heavenly gifts, the hope and comfort of all amid the storms and agitations of life." This dogmatical decree of the Romish Church is directly opposed to the whole plan of Christian salvation by the Saviour, who inherited the natural infirmities and tendencies to evil, without which he could not go through the same path of conflict and suffering, and, by his human experience, set us an example to follow.

The New Jerusalem Church entertain a widely different view of the body of Christ, as may be seen in the accompanying extract from the advertisement prefixed to the seventh volume of the *Arcana Celestia* :

"A confusion having been observed to arise in the ideas of some readers respecting the

Glorification of the LORD's Humanity, or Human Principle, in consequence of confounding together the *maternal* humanity and the *natural* humanity, by supposing them to mean one and the same thing, it is thought proper to remind the reader that the author, in all his writings considers the *maternal* humanity and the *natural* humanity as things totally distinct. For the *maternal* humanity is regarded by him as what was taken from the mother; and this, we are informed again and again, was successively put off until there was not the smallest particle thereof remaining in the LORD's humanity; whereas the *natural* humanity was from the FATHER, consisting of all those natural affections and thoughts which properly constitute the natural mind, or man. And this humanity, we are further informed, was opened and formed successively after the birth of the *maternal* humanity, and in it, in like manner as man's natural principle, or mind, is opened and formed successively after and in the birth which is from the mother. In this *natural* humanity of the LORD was afterwards opened and formed successively

the *rational* humanity, in like manner as man's rational principle is successively opened and formed in his natural principle. If the distinct natures of these various principles, the *maternal*, the *natural* and the *rational* humanity of the LORD be seen clearly, it may then also be seen with equal clearness, what that humanity was which he glorified, or made divine, and what that was which he put off. The humanity which he glorified or made divine, was the *natural* and *rational* humanity, whilst the humanity which he put off was the *maternal* humanity, even as to *corporeity* or the *corporeal* principle. If it be asked what *corporeity* or *corporeal principle* then remained in the LORD, or what that *body of flesh and bones was*, in which he rose again and ascended into heaven, it may be answered, it was not at all from the mother but the FATHER; in like manner as man, it is reasonable to suppose, is ever changing his corporeal part, putting off one body and putting on another, and this successively according to the principle of good or evil, which has rule in his mind. The Divine Principle, then,

which ever had rule in the LORD's mind, it is alike reasonable to suppose would be continually putting off all that *corporeity from the mother* which was not in agreement with itself, and putting on another *corporeity*, which being in concord with itself, it could finally unite fully itself, or make Divine. Thus the LORD's humanity finally became Divine, even as to the *ultimates of the Body, or corporeal part*.

“ To conceive fully the precise nature of the REDEEMER's Divine Body, transcends, perhaps, all finite apprehension. But if it cannot be perfectly conceived, it may be piously adored, as containing in it *all the fulness of the Godhead*, and being the only medium of approach to, and of operation from, the hidden *Deity*.”

The doctrine of the Tri-personality of God is wholly of human invention, there being no foundation for it in Revelation: the term *person* never being applied to Christ in the whole New Testament except in two instances, as follows: “For if I forgave anything to whom I forgave it, for your sakes forgave I it in the person of Christ.” (2 Cor.

ii. 10.) God "hath in these last days spoken unto us by the Son, whom He hath appointed heir of all things, by whom also He made the worlds; who being the brightness of His glory and the express image of His person, and upholding all things by the word of His power." &c. (Heb. i. 2, 3.) Here the word person is said, by some Biblical scholars, to be a mis-translation; but even if correct, it does not teach the Tri-personality of God. This doctrine gradually crept into the Church in the following manner. In the last text mentioned, for *person* the Greek word *hypostasis* is used by Paul, which here properly denotes *substance*, or the ground of being. The Greek Fathers, aware that a distinct principle in the God-head must be denoted by each of the terms Father, Son and Holy Spirit, and wanting a word to express it, borrowed the one of *hypostasis*, and applied it indiscriminately to all three terms; whereas Paul had used it in reference only to the one of Father. Still, though the Greek Fathers began to speak of three *hypostases* in the Divine nature, they had no idea of three persons as now understood.

The Latin Fathers, who came after, wanting a word in their language, used that of *persona*, which most frequently denotes the character which any one bears or assumes, which is evinced by the term *Dramatis personæ*, being still retained in technical language to denote the characters of a drama. But in English the term three persons conveys the idea of three distinct *individuals*; hence the Tri-personality of God conveys a confused idea of three Gods, in spite of our effort to believe in only one.

Equally unscriptural is the Unitarian doctrine that Jesus Christ was other than the *Only True God*, as every Infinite attribute is said in Scripture to belong to him, and it is most distinctly affirmed that Jesus Christ *is* God, as may be seen in the following texts, viz:

“Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ; for in Him dwelleth all the fulness of the Godhead bodily.” (Colossians ii. 8, 9.) “Who is a liar but he that denieth that Jesus is the Christ? He is anti-Christ



that denieth the Father and the Son. Whosoever denieth the Son, the same hath not the Father." (1 John ii. 22, 23.) "Jesus saith unto him, I am the way, and the truth and the life; no man cometh unto the Father but by me. If ye had known me, ye should have known my Father also: and from henceforth ye know him, and have seen him. Philip saith unto him, 'Lord, show us the Father and it sufficeth us.' Then in a manner that implies reproof for their dullness of apprehension, Jesus saith unto him 'Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen *me* hath seen the Father; and how sayest thou then, show us the Father? Believest thou not that I am in the Father, and the Father in me?' " (John xiv. 6-10.) "Let this mind be in you which was also in Christ Jesus, who, being in the form of God, thought it not robbery to be equal with God; but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men; and being found in fashion as a man, he humbled himself and became obedient unto

death, even the death of the cross." (Philippians ii. 5-8.) The Son of God "Who is the image of the invisible God, the first-born of every creature: for by him were all things made that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers, *all things were created by him* and for him; and he is before all things, and by him all things consist." (Colossians i. 15-17.) "In the beginning was the Word, and the Word was with God, and the *Word was God*. For the same was in the beginning with God. All things were made by him: and without him was not anything made that was made. He was in the world, and the world was made by him, and the world knew him not. And the Word was made flesh, and dwelt among us, (and we beheld his glory, as the glory of the only begotten of the Father,) full of grace and truth." (John i. 1, 3, 10, 14.) "Yet I am the Lord thy God from the land of Egypt, and thou shalt know *no God* but me: for there is *no Saviour* besides me." (Hosea xiii. 4.) "For unto us a child is born, unto us a son is

given, and the government shall be upon his shoulder; and his name shall be called Wonderful, Counsellor, THE MIGHTY GOD, the EVERLASTING FATHER, the Prince of Peace." (Isaiah ix. 6.) "I am the LORD, that is my name; and my glory will I not give to another." (Is. xlii. 8.) "For I am the LORD thy God, the Holy One of Israel, thy SAVIOUR. Before me there was no God formed, neither shall there be after me. I, even I, am the LORD; and besides me there is no SAVIOUR." (Is. xliii. 3, 10, 11.) "Verily thou art a God that hidest thyself, O God of Israel, the Saviour. And there is no God else besides me, a just God and a Saviour: there is none besides me. Look unto me and be ye saved, all the ends of the earth; for I am God, and there is none else." (Is. xlv. 15, 21, 22.) Thus saith the LORD, thy *Redeemer*, the Holy One of Israel; I am the LORD thy God which teachest thee to profit, which leadeth thee by the way that thou shouldst go." (Is. xlviii. 17.) "Doubtless thou art our *Father*, though Abraham be ignorant of us, and Israel acknowledge us not; thou, LORD, art our *Father*, our *Redeemer*: thy name is from everlasting." (Is. lxiii. 16.)

## CHAPTER VII.

The Vicarious Atonement — The New Church Doctrine of the Atonement according to Scripture — Why the Vicarious Atonement is Unscriptural — Explanation of Mediator — Of Sacrifice for Sin — Genuine Sacrifice — Correspondence of the Crucifixion — Of the Lord's Supper — Different Views of the Old and New Church in the Ordinance — The Falsehood Implied by Communicants not Receiving the Creed of the Church in which they Commune — Explanation of the Lord's Prayer in the Old Church — And in the New — Internal and External Man.

THE next important false doctrine is the *Vicarious Atonement*. The Old Church believe that mankind had become so wicked that Divine *justice* required the damnation of the whole race ; but His Divine benevolence coming in to prevent this, He devised a scheme which might satisfy His Justice, and, at the same time, save mankind. The scheme was to send His Son into the world, to suffer *instead of man*, that thus the innocent bearing

the punishment due to the guilty, mankind might be saved ; as God's justice would then be satisfied. Thence, it was only needed of men to receive Christ as their Saviour by *principally believing* in this doctrine of imputed justification, and, as an *evidence* that they believed this, they must conform to the principles taught by their Saviour. But the worst part of the doctrine is, that if they should conform to the Christian principles, and at the same time did not *believe* that they were released from punishment *because Christ suffered in their stead*; in that case they *could not be saved*.

The New Church aver that the doctrine of vicarious atonement is nowhere taught in *Scripture*; that the word *atonement* occurs but once in the New Testament (Romans v. 11); that in all other cases where the same Greek word is used, it is translated Reconciliation. The English word is a compound of *at* and *one*, or to reconcile.\* Thus a covenant

\* That this was the ancient meaning of the word, may be seen in Shakespeare's Richard II., Act. I., Scene I., and also in the Bible, viz : Acts vii. 26 ; 1 Macc. xiii. 50 ; 2 Macc. i. 5, 7, 33 ; Lev. i. 4 ; Exod. xxxii. 30.

while both parties keep it, makes them *at one*, or gives them *at-one-ment*. (See Calmet and many others.) The New Church believe the true doctrine of the Atonement to be, viz: that mankind had so far departed from true doctrine and true righteousness, that they had wholly alienated themselves from God, the consequence of which was that hell so far increased over heaven, that the influence of hell over the world so overpowered the influence of heaven that, had there not come a new dispensation, the whole race of mankind must have been lost; hence the necessity of Christ's coming into the world to save it, by establishing a New Church, the First Christian Church which superseded the Jewish. This he succeeded in enabling man to receive by effecting a General Judgment in the spiritual world, and thus opening a way of reunion between man and God,\* which we call "subduing the Hells," and in Scripture it is expressed thus, "*Now shall the Prince of this world be cast out.*" (John xii. 31.) He subdued the Hells, or cast out the prince of this world, by resist-

\* See the quotation on page 69 from Swedenborg's "*Last Judgment.*"

ing his spiritual temptations ; (of course, these temptations assaulted only his *human* principle, as the *Godhead could not* be tempted.)

The *vicarious* atonement must be unscriptural, as it conflicts with the unity of God : it being inseparable from the idea of an inferior God yielding to the demands of a superior, and receiving punishment *unjustly* from an angry and more powerful being. The same duality is involved in the understanding of Christ being an everlasting mediator for mankind *by entreaty*. To believe that Christ was a sacrifice for sin to *appease God's burning wrath*, is to attribute to Infinite Goodness the *sin of anger*, and the petty feeling of vengeance, in which a human master indulges when he must first vent his spleen on some one or other before he can be benevolent to his slaves. To say that there was no injustice in inflicting punishment on Christ, though *innocent*, because he was *willing* to suffer unjustly, savors more of the quibble of a lawyer making out a bad cause than of the truthfulness of wisdom and genuine goodness. This view of the Atonement, the New Church

affirm to be a *total misunderstanding of Scripture*, of which any unprejudiced person may be convinced by a careful perusal of the Rev. S. Noble's "Appeal." It is there fully explained what we here but briefly state, viz: That the prevalent theology has attributed a meaning to the word Atonement, which was wholly unknown at the time of the translation of the Scriptures: *then* it was only understood to mean Reconciliation. Extraordinary enough it is that the word Atonement, of which the Old Church make so much, occurs but *once* in the New Testament, the same Greek word having been in every other place translated Reconciliation. And still more extraordinary is the perversion of that one instance by the Old Church. They suppose that the Lord made an atonement to the Father; thus that the atonement was received by the Father, when yet it is said in the only text of the New Testament, where the word occurs, that it is we who have received the Atonement. "For if, when we were enemies, we were reconciled to God by the death of his Son, much more, *being reconciled*, we shall be



saved by his life. And not only so, but we also joy in God, through our Lord Jesus Christ, by whom we have now received the atonement." (Rom. v. 10, 11.) Which text, rationally, can only mean that Jesus Christ is the medium by which we are in a state of Reconciliation with God. How unscriptural, then, to make out from this that the Atonement means that God the Father inflicted the punishment due to us, upon God the Son! The general reader, impressed with the old doctrine of the atonement, will be apt to doubt that the above passage is the only one in which the word is mentioned, when the vicarious atonement has been so prevalent in the Church for ages; yet, if he know the value of truth, and has good sense enough to dread being the *dupe* of false teaching, and has independence enough to form an opinion of his own, he may satisfy himself of the truth of this statement by searching the Scriptures, as they are open to all, and Cruden's Concordance may expedite his search.

Let it not be understood from what we have said, that the New Church deny that

the Scriptures teach that Christ is an everlasting Mediator and a sacrifice for sin. *We fully believe this to be Scriptural doctrine*, but we do not understand these words as the Old Church do. We are convinced that *their interpretation* is wholly contradictory to the character of God, and to a right reading of Scripture.

*Mediator* is pure Latin; the Greek word from which it is translated answers exactly to it. To those only acquainted with English, it does not convey its original meaning, as follows: *Mediator* is formed from the word *medium*, which signifies *the middle between two extremes*. A Mediator, therefore, is one who stands in the middle — who goes between two opposite parties and acts as a medium by which they are brought into communication, and thus into agreement. It was the one Jehovah who assumed Humanity in the person of Jesus Christ; it is the *Humanity* thus assumed which is properly called in Scripture the Son of God. It was not the essential Divine Essence which was born of the Virgin, but only the Human Nature. *This last is*

what was made a sacrifice to God, that is, *devoted, consecrated, and hallowed* to God; it is this glorified Humanity which is the *medium* of communication between God and man. The Glorified Humanity being a more adequate organ for its operations upon human minds in their present state, than could be the case by the pure Divine Essence unclothed and unmodified; just as the body of man is the full and adequate organ for the operations of his soul, adapting them so as to produce effects upon the objects of this natural world, in a manner which it would be impossible for his soul alone to accomplish unclothed by the body. Thus the Son, the Humanity, or the *man* Jesus Christ is the Medium of conveying to mankind the blessings of the gospel dispensation. This is the *Scripture* doctrine of an everlasting Mediator.

That the Mediator is one being ever sup-  
plicating another being for the salvation of  
man cannot be proved to be a doctrine of  
Scripture; but it is of the *traditions of men*.  
This latter doctrine must involve the idea of  
the Father and Son being as completely two

Gods as any two human beings are two men, and that they differ as much from each other as a subject from an absolute sovereign: for how can he who supplicates God to lay aside His wrath, be the same God who only lays aside His wrath in compliance with such entreaty and supplication?

The view in the Old Church of Christ being a sacrifice for sin by his sufferings and death on the cross, and thus that a transfer of punishment was inflicted upon him in the stead of mankind who were the real offenders; the Rev. S. Noble\* shows clearly that this doctrine is drawn from the mistaken Jewish notions of sacrifices, and belongs to those traditions by which the law of God is made of none effect. None of the Jewish modes of atonement were really representative of the *vicarious* atonement; not even in the case of the scape-goat † over which Aaron was required to confess the sins and iniquities of the people, and thus putting them upon the goat's head; for, in this instance, as the goat was representatively loaded with sins, it was con-

\* Noble's "Appeal."

† Lev. xvi. 21.

sidered as unclean, and instead of being sacrificed was sent away into the wilderness: by which was really signified that the people must send their evils back to hell whence they had come, and thus separate themselves from their sins. Neither were the other six modes of atonement of the Mosaic law meant to represent the punishment of sin, but, on the contrary, their sacrifices represented the hallowing of every affection and principle of the mind, and thus of the whole man, to the Lord.

Hence the New Church understand the true meaning of Christ being a sacrifice for sin, *not* to consist in his suffering the punishment due to sin, but in his hallowing every principle of his Human Nature to the Godhead, till at length his *Human Nature became a living sacrifice, or thing fully consecrated, sanctified and hallowed by perfect union with his Divinity.* That this was necessary for man's salvation Christ declares when he says: "For *their* sakes I sanctify myself, that *they* also may be *sanctified* through me." (John xvii. 19.) Which means, that he purified his Humanity

from the infirmities inherited from the mother, and thus made it Divine; was "made perfect through suffering." The sufferings were the temptations and conflicts by which he put off the imperfections he had inherited from the Virgin, the last of which he put off by the suffering of the cross; thus all the *material* nature within him was extinguished, everything uncongenial to his Divine life, or Divine soul, was extinct; hence, when he raised his body from the tomb, it was no longer finite, no longer liable to any of the accidents of the mere creature, but it was wholly Divine, the Divine Essence in the Human form.

The various sacrifices of the Mosaic law represented the various affections and principles of the human mind and heart; and we are all required to sacrifice them unto the Lord, to which Paul exhorts us when he says: "I beseech you, brethren, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." (Rom. xii. 1.) This living sacrifice man is when he consecrates all his affections, thoughts, desires and actions to the service of God and of man-

kind; when he overcomes the inherited selfish principle of his life, and adopts instead the Celestial principle of genuine Love, which is true benevolence, kindness, gentleness and consideration for the comfort, enjoyment, taste and happiness of all around. This is the *denial* or *sacrifice* of *self* which the Scriptures so repeatedly enjoin, without which the sacrifice of Christ is in vain. He effected a reconciliation between human nature *generally* and God, and thus made mankind *capable* of salvation, but to each individual his salvation will depend on his *use* of the *means* proffered.

The crucifixion of Jesus Christ was not by order of God, but was the natural consequence of the wickedness of the Jews; at the same time, it was *representative* of their treatment of the Word: his *Body* corresponding to saving *Love*, and his *Blood* to saving *Truth*. They killed his Body, whereby was represented that by their *merely external* religion they had extinguished the Love taught in the Word. They shed his Blood, whereby was represented the violence they had done to the *Truth* of Scripture in their perversion of its

doctrines ; for Truth is as essential to the life of genuine religion, as blood is essential to the life of the natural body ; the non-circulation of the blood is death, so, also, religion without truth is dead. Between all natural and spiritual things there is always a correspondence. The health of the body is a fitting correspondent to the health of the spirit. Genuine religion being spiritual health, *true* doctrines are essential to its life, hence, if they are dispersed or scattered, the religion is not healthy. So, also, if the human blood be needlessly shed the body will not be healthy.

In the New Church may be plainly seen the practical use of the Sacrament of the Lord's Supper, which is representative of the death of Jesus, and of which it is as much our duty to partake, as it is our duty to be baptized ; for it was the Lord who gave the ordinance of the holy supper as well as that of baptism, for *all his disciples*, and all who are Christians are his disciples, in whatever age they may live. Therefore we have no more right to refuse obedience to *this* command than to any other of our Lord's ; and so



long as we are guilty of this *wilful* disobedience, we are not *Christians indeed*; though the *mere* outward form will not make us so either. Yet the former is necessary as a means of getting the true Christian spirit. As prayer, attendance at divine worship, and religious reading, are *means* for giving us holy thoughts and feelings, teaching us to lead a holy life, so are the sacraments of baptism and the holy supper *means* to the same end. In temporal concerns, all business transactions are accomplished by certain forms, and without those forms, the transactions are not valid: they become then essential. It is the same in spiritual concerns; each form corresponds to its spiritual meaning, and is, therefore, necessary as a pledge or sign of the spiritual thing meant by it. By baptism is typified spiritual washing or regeneration. By the holy supper is typified spiritual nourishment derived from the Lord which conjoins us to him. Bread is the sustenance of our natural body, and wine strengthening to it; so the holy Love and sacred Truth are sustaining and strengthening to our spirits. Hence, when we partake of the em-

blems, we should think of and pray to receive of God's love or genuine Goodness, and of his holy Truthfulness, which is genuine Wisdom. Thus the more we receive into our characters of the Divine Love and Divine Truth, the more we shall truly be Christians, and the more certain of becoming angels.

With what different views is this same ordinance kept in the Old Church! With them it is to commemorate a *false* doctrine! that of the *vicarious* atonement, which cannot be found in Scripture. In their service they particularly dwell upon the death and sufferings of Jesus as the punishment due to us for our sins transferred upon him to appease an angry God burning with wrath. As this is the received opinion in the Old Church, each communicant is, of course, supposed to believe this doctrine as taught in the church of which he has become a member; if, then, he *do not* believe in the creed of the church where he is a member, is he not virtually a false witness? He is understood by all who do receive the creed, to do so like themselves; must he not then be acting a deceitful part to partake of

the signs with them, while inwardly he rejects their views of the subject? We cannot but think such a communicant any less a false witness than a man who, in a court of justice, takes an oath upon the Bible, while inwardly he deems the Bible no more sacred than any other book. It strikes us that a conscientious communicant will partake of the emblems where the views of the subject are most in agreement with his own. And if he be actuated by any *worldly* consideration in his selection of membership; if he be ashamed to join the Church whose creed is most in agreement with his own, because it is unpopular or unfashionable, let him remember that Christ said, "For whosoever shall be ashamed of me, and of my words, of him shall the Son of man be ashamed, when he shall come in his own glory and in his Father's, and of the angels." (Luke ix. 26.) Is it not to be feared that he who would be ashamed to join an unpopular church, whose members are mostly of humble station, and having but few in the higher walks of life,—is it not to be feared that such a person would

have been ashamed of following the reputed "Carpenter's Son" (Matt. xiii. 55), and of joining with fishermen, a publican and a tent-maker?

As the Lord's Prayer is received in all Christian Churches, it may not be inappropriate to give the reader an opportunity of judging, if the explanation of this great prayer be not more comprehensive and more full of meaning, as presented by the New Church, than as understood by the Old Church.

The explanation of the latter is extracted from the Episcopal Catechism, as follows :

"*Quest.* What desirest thou of God in this prayer?

"*Ans.* I desire my Lord God, our heavenly Father, who is the giver of all goodness, to send His grace unto me and to all people, that we may worship Him, serve Him, and obey Him, as we ought to do. And I pray unto God that He will send us all things that are needful both for our souls and bodies; and that He will be merciful unto us, and forgive us our sins; and that it will please Him to save and defend us in all dangers both of soul

and body; and that He will keep us from all sin and wickedness, and from our spiritual enemy, and from everlasting death. And this I trust He will do of His mercy and goodness, through our Lord Jesus Christ; and therefore I say, Amen, — So be it.”

The following is a brief analysis of the explanation in the New Jerusalem Church, by the Rev. H. Worcester :

“ Our Father who art in heaven.” This is an acknowledgment of the dependence and allegiance of children to a parent.

“ Hallowed be thy name.” By the “ name,” Mr. Worcester plainly proves that the whole character and deeds of a being are meant. Therefore, this is a confession of belief in the holiness of his character, and adoration of his attributes as made known by his works and written word. Perfect holiness is perfect love. His name then is hallowed by us, or kept holy, when we love and obey him.

“ Thy kingdom come.” By kingdom is meant spiritual life. We pray that our own life, which is prone to evil, and is called the

kingdom of Self, may be given up or denied for a holy life, which is a submission to the laws of the kingdom of heaven. This is a state of self-denial, on principle, in acts of obedience by our spiritual external man.\* And by it is understood the third day, or state of regeneration. Through it, is reached the state understood by the next petition.

“Thy will be done, as in heaven, so also upon the earth.” Here we pray for a higher degree of regeneration; a sublimity of our *internal* man, which is understood by *heaven*, together with our *external* man, which is understood by *earth*. This state is a submitting of our will to the will of God, and preferring His to our own; a doing right not merely on principle and through self-denial, but from a *love* of it; that His will be done by us in our external acts, in perfect union with our internal thoughts and affections; which would be having His will done by men on earth as it is done by the angels in heaven.

“Give us this day our daily bread.” To supply us continually with that spiritual nour-

\* The better to understand this allusion read pages 110–112.

ishment which our spiritual state requires ; and that all his gifts may be adapted to our state.

“Forgive us our debts as we forgive our debtors.” We pray for a forgiving spirit, having which, it will appear to us that God forgives us in *consequence*, though the real truth is, that as we give up the sin of unforgiveness (by a spiritual law of order), the penalty or evil effect of that sin is removed, and thence we feel that *we* are forgiven.

“Lead us not into temptation.” This, as above, is again the language of *apparent truths*. When we feel tempted to do wrong, it *appears* to us that God tempts us. But that is not so ; nothing good can tempt to evil. Were there no evil within us, let the circumstances be what they may, we should feel no temptation to evil ; it is, then, the evil *within* us which tempts us, and not God. And here we pray that He will strengthen us or arm us against the power of that temptation by the most effectual way, as expressed in the next sentence.

“But deliver us from evil.” That is, de-

stroy the *evil within us* which *causes* us to *feel* temptation.

“For thine is the kingdom, and the power, and the glory, forever.” An humble acknowledgment of our own weakness: and that our obedience to the laws of His kingdom, and our power to overcome evil, are not from *our own* intrinsic goodness and strength, but from God’s,—and consequently, all the glory or merit is also *His*; that in all times and all states the work of our regeneration is to be ascribed to him alone.

“Amen.” In truth, truly and in sincerity.

In reference to the external and internal man, it must be borne in mind that in our spirits there is an external and an internal principle, called external man and internal man. This may easily be realized if we reflect upon the evidence of two principles within us, when we are in the act of pondering, meditating and reasoning with ourselves. The thoughts, questions and arguments arising in our own mind are, on some of these occasions, as distinct as if we were *two* individuals reasoning together. At times we act



impulsively without consulting our deeper thoughts and feelings. This is the conspicuous evidence of the external man. And if the act in this case would have been different upon deliberate reflection, then our internal and external are not in union. But if all our outward actions and words are in perfect conformity with our internal thoughts, affections and desires, *then* our internal and external man are united. And if those thoughts and affections are heavenly, we are in the celestial marriage, which is regeneration and the happiness of heaven. But if those thoughts and affections are evil, selfish or false, we are in the infernal marriage, and linked spiritually with hell. Before the union has taken place, the most important point is, whether our *internal* man is heavenly or hellish; for, at death, according to the state of our internal man will depend our future weal or woe. The good, the kindness, the benevolence and the holiness of the outward acts or external man *alone* will *not* lead to heaven; for that is hypocrisy. Though it is the genuine goodness of the thoughts and the will of the internal man

which leads to heaven, still, it is not sufficient to have good thoughts and good desires; they must result in *good acts*; and the more we seek to make our *acts* and words conform to internal goodness, the more perfect will be our happiness in Heaven.

## CHAPTER VIII.

The Old Church and New Church Concerning Faith, Charity and Salvation — Of the First Chapter of Genesis — Old Church Inconsistency with regard to Swedenborg — Internal Sense of the Word — Old Church and New Church Views of the Origin of Evil — Of Children, Remains, Good and Evil Spirits — Regeneration — World of Spirits, Heaven, Hell — Of Conversion and Regeneration, the Difference, Death Bed Repentance — Old Church Views of Heaven and Hell — New Church Views of the Life after Death, of the Happiness of Heaven, the Angels, their Employments, Marriages — Old Church Objection — New Church Answer — Two Quotations from Rev. S. Noble on the Subject of Spiritual Marriage.

THE Old Church in general, with some few exceptions, give to Faith the supremacy over Love or Charity. The New Church give to Love the supremacy over Faith, as does also the Apostle Paul, thus: "And though I have all Faith, so that I could remove mountains, and have not charity, I am *nothing*. And

now abideth, faith, hope, charity, these three ; but the greatest of these is charity." (1 Cor. xiii. 2, 13.)

Many of the Christian sects of the Old Church believe that there is no salvation except for those who bear the name of Christian. In the eighteenth article of the Episcopal Prayer Book, this is expressed. Some go still further, and believe that only those who belong to their own peculiar sect can be saved. That is the creed of the Roman Catholics and also of some of the sects of the Presbyterians and Baptists.

The New Church believe that not only Christians of all denominations, but such of all other religions beside, may be saved, who live a good life, and act up to the light they have. Though we believe that those who are in genuine truth have the best means of attaining states of genuine love, and the happiness thence resulting. We do not rest satisfied with the assurance of merely being saved from Hell, but we feel the importance of spiritual instruction, as we are perfectly certain that the more genuine Truth there is in our Faith

and the more genuine spiritual love in our Charity, and the more firmly this genuine Faith and genuine Love are linked together in our spirit, and the more fully demonstrated in our life, the more exquisite will be our happiness of our Heaven; as there are *degrees* of goodness on earth, so there are also *degrees* of happiness in Heaven; therefore, in just proportion as our Faith and Charity are of the Natural, Spiritual or Celestial Heaven, we shall enjoy the *happiness* of the Natural, Spiritual or Celestial Heaven after our material body dies.

The Old Church generally, though there are some exceptions, believe that the First Chapter of Genesis is a literal history of the creation of our *Natural Universe*.

The New Church do not believe it to be an account of the *Natural Creation*. We have good authority (as may be seen in Swedenborg's first volume of the "*Arcana Celestia*") for believing that the literal history does not commence till the call of Abraham, at the 12th chapter of Genesis; the eleven chapters previous to which being, in figurative language,

X. Ch. 11. Genesis

representative of Spiritual things ; which style of writing was in very common use among the ancients. An attentive reader of the 1st chapter of Genesis, *free* from all *preconceived* opinion of its meaning, will clearly see that it *cannot* refer to the natural creation : for the *light* is said to have been created on the first day and divided from the *darkness*, and formed a day and night, whereas, the sun, moon and stars were not made until the *fourth* day, which in verses 14, 16, 18, it is said were placed in the firmament, among other purposes, *to divide the day from the night*. The vegetable kingdom was created on the *third* day, before the sun, whose influence we know is now essential to the creation and growth of vegetables. Has God, then, altered the order of His laws of nature ? And if *Adam* means one particular individual, how is it that where man is first mentioned, it is written (verse 26), “ And God said let us make man in our image, after our likeness, and let *them* have dominion over the fish of the sea,” &c. ; and in the next verse (27), “ So God created man in his own image, in the image of God

created He him ; *male* and *female* created He *them*." And in the 5th chapter, 2d verse, it is written, "*Male* and *Female* created He them, and blessed them, and called THEIR name ADAM." Adam, in Hebrew, is the generic term for man, the race, and not a single individual. Here it is declared that both Male and Female were called Adam ; and, though both were created (Gen. i. 27) on the *sixth* day, there is no mention of the woman *Eve* till near the close of the second chapter, which appears to be some time after the Lord had rested on the seventh day. And if the Garden of Eden, in which the first pair were placed, means literally a spot of ground of this natural arth, what is the meaning of its being said concerning the King of Tyrus (Ezekiel xxviii. 13), "Thou hast been in Eden, the Garden of God," when the King of Tyrus was not born till more than three thousand years after the expulsion of Adam from the Garden, which was believed never to have been entered into afterwards, but went to destruction. Besides, is it not implied that something *spiritual* is meant by this garden, as the trees therein

have spiritual names, viz: The Tree of Life, and the Tree of Knowledge of Good and Evil"?

Clemens, of Alexandria, Origen, De la Bigne, and others of the earliest days of Christianity, were of opinion that the first part of Genesis was "pure allegories, metaphors, enigmas and symbols." And, indeed, as that was the general opinion in primitive days, *those* were considered *heretics* who interpreted this part of Scripture *according to the letter*.

There is also proof of a different kind showing that the earth must be much older than the Mosaic account would make out, as in a report of the doings of the Academy of Sciences of Oct. 1840 or '41, it is stated that Mr. Thilorier submitted to the Academy proofs and calculations which show that the great pyramid of Egypt was erected four thousand five hundred years before the Christian era, which is just five hundred years previous to the creation according to the Mosaic account; hence, that must not be understood as literally a history of the natural creation; as many late discoveries in Geology have served to



corroborate the belief that it is not. Mr. Thilorier gives information that an Arabian author states that, during the reign of the Calif Almamoun there was found engraven upon the great pyramid an inscription which showed at what time it was erected, viz: when *Lyra* was found under the sign of *Cancer*, which, according to astronomical calculations, determines the erection to be as far back as four thousand five hundred years before the Christian era. And the same date is proved by a hieroglyphic legend recently discovered in one of the chambers of the pyramid, which Mr. Thilorier has deciphered.

The Old Church will not believe the revelations of Swedenborg, because, in spite of the incontestable testimony to the fact, they think the opening of his spiritual sight and intercourse with the spiritual world *impossible*, though there is abundant evidence of precedents of the same nature. And when you show them that, to be consistent, they must then reject the Bible; as it is there related what was seen in the spiritual world by Elijah, Elisha, Isaiah, Ezekiel, Zechariah, John, Paul, Peter

and the women at the Lord's sepulchre. To this they answer, "but those were the days of miracles, and they are passed, never to return." And when you ask them *where* they find it decreed that such things shall never return, they cannot answer you; for it is *nowhere* declared in the Sacred Record, that such events shall never occur again. They seem to imagine that to receive the revelations of Swedenborg they must reject those of the Prophets, which is altogether an error, for Swedenborg was sent to *explain those very Prophets*, at the time Infinite Wisdom foresaw that mankind was best prepared to receive what they could not comprehend before. Every reader of the Scriptures perceives that there is much in them that cannot be understood without further light. The Revelation of St. John, for instance, is a *sealed book*: can it be supposed that the seal is never to be broken?—that God gave the book for our benefit, and yet that it is never to be comprehended? Impossible. As it is nowhere decreed by God that the darkness of the early ages is to remain forever, we are perfectly justifiable in hailing

with delight, and with thankful hearts receiving the glorious light of the New Jerusalem descending from Heaven in the explanation of the internal sense of the Word, which is the Second Coming of the Lord.

The Old Church believe that the origin of evil was from a being first created an angel by God; which angel, falling from his high estate, became the worst devil, the ringleader of devils, and that he then tempted man to sin by the disobedience of eating the apple in the garden of Eden.

The New Church affirm that this doctrine cannot be fairly and rationally proved from Scripture, and that angels were never *created such*, but that they were *all* originally men and women on this and other earths, (which we believe we behold in the starry heavens). The angel said unto John, "I am thy fellow-servant, and of thy brethren the prophets." (Rev. xxii. 9.) We believe that the origin of sin was from the abuse of the principle of *liberty* with which God gifted man; that man was first created good, with a spiritual principle, and a natural principle; th t the

first was heavenly, the other earthly. "I find then a law, that, when I would do good, evil is present with me. For I delight in the law of God after the *inward* man. But I see *another law* in *my members* warring against the law of *my mind*, and bringing me into captivity to the law of *sin* which is in *my members*." (Rom. vii. 21, 22, 23.) That the spiritual was intended to rule over the natural; but liberty, a free agency, being allowed to man, in course of time man preferred to have the natural rule over the spiritual. This was the first interruption of the order God had created; hence the origin of evil, which gradually increased by inheritance. Thus, though liberty or free agency was a good gift from God,—for, had we it not, we should not be *men*, but mere *automatons*,—man's *misusing* this liberty, was the origin of evil; which fearfully increased with each succeeding generation.

Though we thus inherit the evils of our parents, we do not (like some of the Old Church) believe that we are punished for *these*, nor that they are *sins* in us until we

arrive at an age of responsibility, and *understandingly* commit sins. *Then*, if we indulge in our inherited evils, we *appropriate* them to ourselves, and they become *our sins*, for which we are responsible. But, in childhood, our parents are responsible for them, for they are *their* sins, and *they* by them make our regeneration more difficult when we arrive at mature age. We believe that all infants have attendant angels who guard them against dangers, and suggest good thoughts and feelings as their minds are developed ; thus, the opportunity is given to *all mankind* for the groundwork of regeneration, which, at the age of maturity, it becomes their duty to improve. The instructions of pious parents, teachers and associates are guarded by the angels in the minds of children. These instructions we call "remains," and they come into play as the character matures ; and according as we improve these, or neglect them, we work out our own salvation or condemnation. We believe that all men and women are subject to the domination of good and evil spirits, and it depends upon *ourselves* to decide *which* shall have the

*mastery*. And as we heed the good, the evil forsake us, and *vice versa*. The more we act as our good spirits dictate, the greater number of good spirits attend us, support us, direct us in the right path, and drive off the influence of the evil ones. These latter, gradually finding their efforts to lead us astray in vain, forsake us entirely, because they have lost their power over us. We are then left to the protection and direction of our good spirits who are sent to us by the benevolence of God. Thus, it is by self-denial and resistance of the evil within us (which is excited by evil spirits) that sin is taken from us, and then we no longer feel *any temptation* to do evil; because to feel *tempted* to evil, we must have *evil within* us. Could we always remember and deeply and constantly feel that our first care is to be ever on our guard against our spiritual enemies, and ever to look upon all our evil thoughts and inclinations as something separate from us — as enemies who are luring us to our ruin, and whom we must fight against and put to flight, (by *forcing* ourselves to do right,) we should speedily attain to the state

of perfect Freedom, which is perfect Regeneration, and is represented by the Seventh or Sabbath day in Genesis; being a state of perfect *rest* from spiritual warfare. (See Swedenborg's (vol. 1) "Arcana Celestia.") Very few at the present day attain this state in this world; but such as do, we believe, at their death, go immediately to Heaven, and enjoy the *Highest* state of Heavenly happiness. We also believe that, as most characters are a mixture of good and evil, that such, at death, go to the world of spirits, where their state is perfected by a separation of their good from their evil, or *vice versa*; that principle which may be predominant in their character remaining with them, as *that alone* belonging to them. If good be predominant, they ultimately go to heaven: and according to its quality and degree enjoy heavenly happiness. "In my Father's house are many mansions." (John xiv. 2.) "For one star differeth from another star in glory." (1 Cor. xv. 41.) When the character is developed by the ordeal of the world of spirits (there, things appearing as they *are* and not merely as they *seem*), if evil

be shown to be predominant, then, such go to hell by choice; for heaven could not be heavenly to them, owing to a total want of congeniality with its inhabitants. But, though hell is more agreeable to them, still they know nothing of genuine happiness; for goodness is an essential ingredient of happiness. Those who at death are altogether evil go directly to hell; but there are few such. (For further particulars see Swedenborg concerning Heaven and Hell.)

Both the Old and the New Churches believe that Regeneration is essential to salvation, but with this difference. Some of the sects of the Old Church think *Conversion* and Regeneration the same thing, thence that if one is merely convinced of the truth of Scripture, he will be saved; thus they believe that a man who has been wicked all his life may go to heaven by a death-bed repentance, supposing that the forgiveness granted by the Lord to the thief on the cross to be an instance of the efficacy of such repentance.

The New Church make a wide distinction between conversion and regeneration. We



think the former may be sudden, but that the latter cannot; as regeneration is an *entire change of character*, of desires, affections, motives and actions; which can only be effected by temptations and self-denial; therefore regeneration must be progressive, though the mere *commencement* of a regenerating life may be sudden; but to be *regenerated* must take time. And that this is very different from mere conviction of the truth, is evident from Paul's description of regeneration: "The fruit of the Spirit is Love, (i. e. Benevolence,) Joy, Peace, Long (i. e. patient) Suffering, Gentleness, Goodness, Faith, Meekness, Temperance." (Gal. v. 22, 23.) Can all these traits of character be acquired in a moment? All who have endeavored to lead a life of true Christianity *know* to the contrary. Hence the inefficacy of a sudden death-bed repentance. The frequency with which the promises of amendment on the bed of sickness are violated on a return to health, has not escaped the ridicule and sarcasm of wits and satirists:

"The Devil was sick, the Devil a Monk would be;  
The Devil got well, the devil a Monk was he!"

Yet, as a *long protracted* sickness may occasion many temptations and give opportunities for much self-denial, on such a death-bed the character may be regenerated, but not suddenly. In the case of the thief on the cross, there is no evidence that this was his first act of repentance. He may have commenced long before, a life of regeneration, and yet have met with this overpowering temptation; for many a sin is committed while we are regenerating; and very few are wholly regenerated when they die.

The opinions entertained by the Old Church with regard to the nature of heaven and hell are vague, uncertain and unsatisfactory. They think that after this life, we shall be a non-descript sort of beings, merely capable of great enjoyment or intense suffering, but wholly unlike what we were here, though God created us after his *own image*, and the Lord Jesus Christ appears a man in Heaven; that we shall have nothing to do, but be eternally idle, or eternally singing the praises of God. According to this view, how intellectually inferior angels must be to men, and how far

less conceivable is the happiness of heaven to the known happiness of this earth!

The New Church teach concise, definite and most satisfactory views of the life after death. We believe that after this mortal body is cast off we shall still be men and women; not of material substance, but of spiritual incorruptible substance, of an appearance perfectly correspondent to our characters; that if these are lovely, our form and features will be of surpassing beauty, loveliness and eternal youth, or vigorous maturity; and that if our characters are unlovely, our external appearance will be equally hideous; that we shall lose nothing intrinsically real by death.

“ Behold the lifeless clay !

’Tis dead to live no more :

But lo ! the MAN has wing’d his way

To an immortal shore.

The dust alone remains ;

The MAN has fled and gone,

And, loosen’d from his cumbrous chains,

A brighter form puts on.

There’s nothing lost by death,

Except mere senseless clay ;

Nor is the soul a transient breath,  
Like vapor blown away.

The SPIRIT is the MAN,  
Of substance real possessed,  
With every sense and power that can  
Make him forever blest."

We believe that all our faculties, sensations and affections will be a hundred fold clearer, keener and more exquisite after the death of the material body, and that our spiritual body will be of the same sex as was our material body, but purified and divested of those grosser functions and corruptions which belong only to the world of nature. Those who die infants, in heaven rapidly progress to lovely and perfect youth under the teaching of angels; their mental, rational and moral characters are developed till they attain the perfection of manhood or the perfection of womanhood. Those who die at mature age, if their spirits are heavenly, never become old, but the longer they dwell in heaven the more *youthful* they grow in lovely appearance and happy joyousness. There are also angels of wise and vigorous age according to circum-

stances, but it is a happy age, and not one of infirmity. In heaven there is no sickness, no death, no poverty, no adversity, no unkindness, no selfishness, no cruelty, no enmity, no envy, but all is harmony and peace; and the chief delight of the angels is to make each other happy; each being the recipient of the benevolence and kindness of all, each enjoys to the full extent of his powers of enjoyment; each dwelling in the temperature suited to his temperament, surrounded by the sphere of congeniality, and mingling only with such spirits as are congenial to his own. The tie of kindred in heaven is *spiritual congeniality*, not as on earth, where the tie of kindred is merely the tie of consanguinity, while sometimes here the members of the same family are, in spirit, as opposed to each other as darkness is opposed to light. Hence, in heaven, parents and children, brothers and sisters, of earth, dwell only together as such, who are united by the tie of *spiritual congeniality*. After the death of the natural body, they meet in the spiritual world; but if there is no tie

of congeniality between them, they afterwards withdraw from each other and dwell apart.

Travelling in the spiritual world is as swift as THOUGHT: we think of those we love. And behold! that instant they become present! If the angels desire to communicate with the spirits of the other planets, who were once inhabitants in a natural body, in many respects similar to our own, on those planets, which are also earths in many respects similar to our earth, though there is a vast space between our planet and theirs, and the spiritual world of each usually surrounds the planet whence the inhabitants lived when they were in the material body, still, if angels of our earth wish to communicate with spirits of the other earths, the Lord permits it, and the desire is no sooner formed than they become present with each other. Hence, how inexhaustible must be the source of entertainment in the Heavens. *There*, there is no weariness nor satiety, but an indefinite variety, much of which blissfulness cannot be expressed in language, nor even be conceived by our souls while shackled in this mortal body.

The incongruities of the earth are of continual occurrence: external beauty here is frequently but the covering of internal ugliness and evil; often, also, is external ugliness the covering of internal beauty and holiness. It is not so in the spiritual world. *There* the external is always in perfect conformity to the internal. In Heaven the more lovely the soul is, the more beautiful is the face and form of the angel; so, also, is the scenery around each angel correspondent in beauty with the thoughts and affections. So, also, is the habitation of external beauty and proportions according to his or her spiritual state, which change also as the states change, making all external appearances suitable, adapted and correspondent to the internal. These changes are effected in a manner only conceivable to us while on earth, as the changes that we see in our dreams. In heaven there is no toiling for acquiring houses and lands, but all is instantaneously provided by the Lord suitable to our spiritual states. In the Hells, also, the scenery is correspondent to the spiritual ugliness of the inhabitants, — such as wild beasts,

reptiles, offensive odors, and venomous plants, yet, none of these are of natural or of *material* substance, but entirely spiritual appearances, which change and disappear according to circumstances. It must ever be borne in mind that the description of things in the spiritual world, both in heaven and hell, are *never* of *material* substance, but are wholly spiritual appearances suitably adapted to spiritual beings, both angels and devils. Without we always remember this, while reading in Swedenborg what he styles his "Memorable Relations," we shall very greatly misunderstand him, and conceive very erroneous views of his writings.

It is easy to imagine some of the employments of heaven, if we justly conceive what sort of being an angel is. Beside intellectual employments, the chief aim of angels is to make others like themselves happy, wise and good,—this employment is not restricted to the spiritual world, though more openly manifest there,—they are also employed in serving the inhabitants of this earth, while still living here. "And the *Angel* said unto them, fear



not, for behold, I bring you good tidings of great joy, which shall be to all people." (Luke ii. 10.) "And it came to pass, that the beggar died, and was carried *by the angels* into Abraham's bosom." (Luke xvi. 22.) It is plain from Scripture, that while we are here we have ministering attendant angels. "Take heed that ye despise not one of these little ones: for I say unto you, that in heaven *their angels* do always behold the face of my Father which is in heaven." (Matt. xviii. 10.)

"While round its bed each hov'ring friend

Laments the fruitless succor given,

ANGELS invisibly attend,

And waft the smiling *babe* to heaven.

Removed before that age mature,

When man account must give,

*His* bright inheritance is SURE;

With God his soul shall live.

Angels the welcome guest receive,

To their affection given,

And train him up to know, believe

And serve the God of heaven.

Daily *he* shall in knowledge rise,

In beauteous stature grow,

Become, like angels, good and wise,

And with their raptures glow."

In the New Church it is believed that in heaven there exists the true happiness of social intercourse; that there the bond of companionship and kindred will be spiritual *congeniality*; and that there the happiness of loving and being loved will be in its *perfection*; hence, a true, congenial, spiritual union of heart and mind with wedded partners will remain a happy union to eternity: for *such* God hath joined together; "and they shall be *one* flesh." (Gen. ii. 24; Matt. xix. 5.) "Wherefore they are *no more* (never) *twain*, but one flesh. What, therefore, *God* hath joined together, let not man put asunder." (Matt. xix. 6; Mark x. 8, 9.)

To this the Old Church object that Christ said to the Sadducees: "When they shall rise from the dead they neither marry, nor are given in marriage; but are as the angels which are in heaven." (Mark xii. 25.) We answer, that the Lord alluded to *such* marriages, and giving in marriage as the Sadducees practised; as on this occasion they instanced the case of a woman who had been successively given in marriage to seven hus-

bands; that, therefore, the Lord spake with regard to *worldly* and not spiritual marriages; as the Sadducees stated, that Moses had given a law that a man should marry his sister-in-law *for the purpose of raising up children to his deceased brother*. And with *this view* seven brothers had married one woman, which act had reference only to worldly things, to a worldly law which united bodies and estates, but which had no reference whatever to that *union of soul* which is heaven-born, and of which the Sadducees were in total ignorance; therefore, about which they made no inquiry. Hence, it is most true, the angels enter not into that state which the *Sadducees called* marriage. The Lord also alluded to the internal or spiritual sense of marriage, which is the marriage of Goodness and Truth, or True Wisdom, which takes place in every regenerated person, and which is signified in the Scriptures by the marriage of the Lord and His Church. In this sense the Lord meant that *that* spiritual marriage, which is genuine righteousness, must be commenced on earth; for it could

not be entered into after this state of probation is passed. It is true that the Sadducees did not understand this internal meaning, and the Lord knew that they would not. He knew that they were too carnally minded to comprehend what a true marriage is, therefore, in silencing them, he uttered an internal truth, which he knew the time would come when men's minds would be prepared to receive. He also knew that the time was not then, therefore he permitted them to misunderstand his words, as he did also when he said, "Destroy this temple, and in three days I will raise it up." (John ii. 19.) The Jews thought he alluded to the Jewish temple; and replied: "Forty-and-six years was this temple in building, and wilt thou rear it up in three days?" (John ii. 20.) He did not explain to them that they misunderstood his words; but the evangelist, in the next and following verses (John ii. 21, 22,) says: "But he spake of the temple of *his body*. When, therefore, he was risen from the dead, his disciples remembered that he had said this unto them, and they believed the Scripture and the word

which Jesus had said." Many similar passages are to be found in Scripture; and happy for us would it be, if *all* at the present day, like those Jews, also *believed*, when the internal sense is revealed to them. This the New Church do, but the Old do not.

" How happy must it be,  
     How pleasing, Lord, the sight,  
 When mutual love, and love to thee,  
     A married pair unite !

From these celestial springs  
     Such streams of comfort flow,  
 As neither wealth nor beauty brings,  
     Nor outward gifts bestow.

Both in their stations move,  
     And each performs a part  
 In all the cares of life and love,  
     With sympathizing heart.

Form'd for the purest joys,  
     By one desire possess'd,  
 One aim the zeal of both employs,  
     To make each other blest."

" They range the intellectual fields,  
     And taste the joys that wisdom yields ;  
 And, while engaged in sweet discourse,  
     Together rise to wisdom's source.

Age shall not cool the sacred fire,  
 Nor shall the flame with death expire,  
 But brighter burn in heaven above, —  
 A heaven of joy, because of love.”

III assorted marriages are not eternal, but are dissolved at death, as well as the union understood by the Sadducees ; for, *such* “*God* hath not joined together,” but only man ; therefore, *they* may be put asunder.

But with regard to that union which Swedenborg calls a *true* marriage, had not this been ordained for the angels in heaven it would not have been made in Scripture the constant type of that indissoluble union which exists between the Lord and His Church. If it were only a state for this world, undue honor seems to have been done to it in the following texts, viz: “For thy Maker is *thine husband*, the Lord of Hosts is his name.”\* “Turn, O backsliding children, saith the Lord, for I am *married* unto you.”† “And I will *betroth* thee unto me *forever* ; yea, I will *betroth* thee unto me in righteousness and in judgment and in loving kindness

\* Is. liv. 5.

† Jer. iii. 14.

and in mercies: I will even *betroth* thee unto me in faithfulness; and thou shalt know the Lord.”\* “Let us be glad and rejoice, and give honor to him; for the *Marriage* of the Lamb is come, and his *Wife* hath made herself ready. And he saith unto me, write, Blessed are they which are called unto the *Marriage Supper* of the Lamb.”† “And John saw the Holy City, New Jerusalem, coming down from God out of heaven prepared as a *Bride* adorned for her *Husband*. I will show thee the *Bride*, the Lamb’s *wife*.”‡

Of spiritual marriage the Rev. S. Noble, in his “Appeal in behalf of the New Church,” expresses himself as follows: “It is certain that man could not be receptive of either goodness or truth, either of charity or faith from the Lord, were he not created with faculties adapted for their entertainment. Accordingly, he has two GREAT faculties in *his* mental constitution of which all his mental powers are specific modifications; which faculties are commonly denominated the will and the understanding; the will being the seat of all

\* Hos. ii. 19, 20.    † Rev. xix. 7, 9.    ‡ Rev. xxi. 2, 9.

man's desires and affections; and the understanding the seat of all his thoughts and ideas. The understanding can comprehend the truths of religion, even while man is in an unregenerate state, otherwise he never could become regenerate at all, yet such truths are never agreeable to it while the will is in evil. But the will cannot love genuine goodness, except by regeneration, although there may be amiable, natural affections, such as those of good nature in the will by birth. The heavenly marriage, then, consists in the reception of goodness in the will, as well as of truth in the understanding, and in the uniting into one of the will and understanding, in the acknowledgment, love and service of the Lord. It is by virtue of such marriage that the mind becomes replenished with heavenly graces through all its powers. New affections of goodness and new perceptions of truth, then, spring up in it every day, which are a spiritual offspring, flowing from the union of goodness and truth in the inmost of the mind. And the whole is the result of the Divine operation of the Lord, continually flowing into, and



rendering fruitful the goodness and truth in unison, which man has received from him: thus the whole of the spiritual births produced in the human mind are derived from the marriage of the Lord and the Church; for which reason, also, the Church is sometimes described in the Word as a mother; and all know that the Lord is the universal Father. This, then, is the case with every one who becomes regenerate, whether man or woman. In all, the heavenly marriage takes place."

The same author explains the correspondence of this spiritual marriage in the constitution of man and woman, the first having a predominance of intellect, and the second a predominance of affection. He says, "Intellect is not a more excellent attribute than affection, and in affection, undoubtedly, the superiority is all on the side of the female sex. The sexes were thus endowed with *equal* but distinct excellences, that they might not engage in rivalry, but combine in union; that the female might both soften and exalt the intellect of the male, and that masculine intellect might guide and protect female affection.

Affection without intellect is blind; intellect without affection is dead: when united, intellect is quickened with life, — affection rejoices in light. The female mind, however, is by no means destitute of intellect, nor the male destitute of affection. But who can look at both and not allow that the two principles exist in the two unequal proportions, so that one only, forms the predominating characteristic of each? Hence it is that when a male and female mind really enter into interior union, *which never can take place but where both are grounded in the heavenly marriage of goodness and truth*, the perfection of each is immensely exalted, and with it the happiness; each is a more perfect angel than either could be separately, and the union of minds becomes so perfect, that before the Lord, by whom minds only are looked at, they become a one.”

This, then, is that marriage which we affirm to be perpetual and to exist in heaven, it being derived from the marriage of goodness and truth, which constitutes heaven; hence the outward union is only a *true* marriage, where the inner union of minds exists also;

any other marriage contracted in this world, is for this world only. And, all those who have within themselves the marriage of goodness and truth, and yet who have been unhappily married here, or who have never been married, all such, we believe, will meet with their *true* partners in heaven.\*

\* Swedenborg makes one exception to this, viz : such who, from religious views, have destroyed within themselves the natural principle of conjugal love, but that such do not fully enjoy heaven.

## CHAPTER IX.

Of the Sabbath—Several Quotations from Swedenborg —  
Of Amusements — Of Dancing — Advice with regard to the  
perusal of the most suitable Religious Books — Concluding  
Remarks.

THAT rigid adherence to EXTERNAL worship is most conspicuously demonstrated in the Old Christian Church in their observance of the Sabbath, though they have changed the day from Saturday to Sunday, in commemoration of the rising of the Lord from the grave on the first day of the week, hence called the Lord's day; the Jews kept the last (or seventh) day of the week, in commemoration of the creation of the world, as the commandment in the Decalogue implies in the sense of the *letter*, that is, the literal or natural sense. The Jews mistook the shadow for the substance, as do also the Old Christian Church, being

ignorant of the Internal meaning of this Commandment.

As an instance of the Pharisaical spirit with which the Old Christian Church view the keeping of the Sabbath, we give the following extract from a journal of the day:

*“A Discourse on the Life and Character of the Rev. Charles Hall, D. D., by the Rev. Asa D. Smith, is published by the American Home Missionary Society, of which the deceased was a Secretary. Among the virtues of Dr. Hall, enumerated by his eulogist, are his devotion to the cause of Missions, his love of the Bible, and his strict observance of the Sabbath. The following instance of the last named grace, presents a rare example of Sabbathical zeal: ‘Neither by labor, by recreation, nor by travel, under whatever urgency of temptation, would he desecrate the blessed day of God. After a week’s toil in a narrow room in the crowded city, he would resolutely decline walking in his garden on that day, however solicited by the early flowers, the Spring birds and the balmy air. He would avoid the very appearance of evil; he would*

not even seem to saunter away the holy hours. On his return from his tour in Europe, the ship that bore him arrived at the wharf in this city on Sabbath morning. His family were at Newark; a little more than half an hour's ride in the cars would have taken him there. His affectionate heart yearned to greet them; but it was the Lord's Day, and his eye was still 'single.' So he tarried in the city until Monday, 'and rested the Sabbath day, according to the commandment.'"

If Dr. Charles Hall had better understood the true meaning of the commandment, he might have been enabled to see that he could have yielded to the yearnings of his affectionate heart without committing any sin against God, who is "Love." The external sacredness with which Sunday is invested by the Old Christian Church is at variance with the teachings of our Saviour. He, when on earth, did not set any such example. The Jews blamed his conduct, and in effect the Old Church Christians are more followers of the Jews than of Christ.

The Jewish Sabbath was sacred because it

was a representative of Christianity, and implied rest from spiritual warfare; signifying an internal religion, of which the Jewish ceremonies and rituals were merely typical, and not of any intrinsic holiness; hence, the advent of the antetype abrogated the type of the Sabbath, together with all the other external ordinances and rituals of the Jewish religion, as may be abundantly proved by quotations from the New Testament. In Matt. xii., where it is related that the Pharisees found fault with the Saviour and his disciples for going through the fields and eating the ears of corn on the Sabbath, which, according to their religion was unlawful, Christ replies, "If ye had known what this meaneth, I will have mercy and not sacrifice, ye would not have condemned the *guiltless*. For the Son of man is Lord even of the Sabbath day."

On another occasion, related in John v., after Jesus had healed an impotent man, he ordered him to carry his bed on the Sabbath day, for which desecration of the Sabbath, when the Jews persecuted him and sought to slay him, he replied, "*My Father worketh hith-*

*erto, and I work."* On another occasion, when accused of breaking the Sabbath, he said, "Is it lawful to do good on the Sabbath day, or to do evil?" And as the Lord did not teach that it was lawful to *do evil on that day*, His example was to keep *every* day holy, and not merely the Sabbath. We do not find that he made any difference of days. He taught the people on all fitting occasions, in their synagogues on the Sabbath, because the Jews *then* assembled. He preached to them, also, on the first day of the week, and indifferently *on any day*. His Apostles did the same.

There were, in the days of the Apostles, converts from Judaism to the Christian faith, who, retaining their prejudices in favor of the Jewish rituals, taught the necessity of them to Gentile converts. These not understanding the matter, were perplexed, though anxious to do what was right. The Apostle Paul writes to them, that all the rituals of the Jewish law were *removed* by the coming of the Lord, and were no longer to be observed. He says, "Let no man therefore judge you in meat or in drink, or in respect of an holy day,



or of the new moon, or of the *Sabbath*, which are a *shadow* of things *to come*." He also says, "One believeth that he may eat all things, another, who is weak, eateth herbs. Let not him who eateth, despise him who eateth not; and let not him who eateth not, judge him who eateth. One man esteemeth one day above another; another esteemeth *every day* alike. Let every man be *fully persuaded in his own mind*." (See Col. ii. iii., and Rom. xiv.)

The Old Christian Church plead that as the command affirms that *God rested* after the labor of the creation of this world, "wherefore the Lord blessed the Sabbath day and hallowed it," hence it is binding on Christians, *they* say, to abstain from all labor, recreations or amusements, or doing their own pleasure on the first day, or the Lord's Day, or Sunday, which they call the Sabbath, and to devote the whole of that day to prayer, religious meditation, and all external worship, is the way to keep the day holy; to do otherwise on Sunday, they think, would be a great sin against God. Some religionists go so far as

to imagine that to use a *needle* on *Sunday* is as wicked as to steal. If they understood the true character of God, and what *True Worship* is, they might see how great is their error.

The commandment in Exodus xx. 8, 9, 10 and 11 verses, is stated as follows: "*Remember the Sabbath day to keep it holy. Six days shalt thou labor and do all thy work, but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates: for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day and hallowed it.*" But in Deuteronomy, v. 12, 13, 14, 15 verses, the same commandment is stated, with this difference: instead of affirming that God rested after the creation, and that *therefore* the Lord commanded the Sabbath day to be kept, it is stated in the 15th verse, thus: "And remember that thou wast a servant in the Land of Egypt, and that the Lord thy God brought

thee out thence through a mighty hand and by a stretched-out arm, *therefore* the Lord thy God commanded thee to keep the Sabbath day."

This difference in the letter would *seem* a discrepancy, yet, in the *internal sense* it is not; as *both* events have the same internal meaning, that is, the *regeneration* of man.

Every word of the commandment has a spiritual meaning, which does not clearly appear in the letter, though the present era of the world is signalized by the blessing of the spiritual or internal sense of the whole Word being explained, published and extant. The whole decalogue is certainly obligatory when rightly understood. But any interpretation *contrary* to the teaching and example of our Saviour cannot be rightly understood. And *He* did not teach nor practice *mere external forms*. The Creation, as stated in the Bible, *does not* refer to the Creation of this natural world.

With reference to Genesis ii. 2, 3, the correct interpretation may be found in a small work by the Rev. Wm. B. Hayden, entitled

‘Science and Revelation; or the Bearing of Modern Scientific Developments upon the Interpretation of the First Eleven Chapters of Genesis.’\* From this work we extract as follows:

“This account of the Creation (as we have already maintained) refers exclusively to spiritual things, and is an inspired account of the very process of sanctification itself, as it progressively takes place in the mind of the persevering believer. The seventh day is the seventh state, or stage, of that progress in which the sanctified person enters and enjoys a state of peace, holy quiet, or rest. This is in consequence of being wholly redeemed from his spiritual enemies; evil has no further power over him, and his militant state may be said to be passed. This state is not often arrived at in this life, but may be, if we heartily strive for it, and has been undoubtedly, by many in the history of the church. It is this state of holy rest which is signified by the Sabbath; and it was on account of this correspondence or signification that the seventh

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day of the week was hallowed and ordered by the Lord to be kept."

Another extract from the same is as follows :

"The simple truth of the whole matter, stated in plain English, without exaggeration or concealment, is just this : The Mosaic account of the Creation, taken as it stands, in its obvious, literal import, is in direct contradiction to all the objective facts as they exist in nature. The process, as written, does not agree with the process as revealed by the most rigid science in any one of its particulars. It is discrepant in all its details. Not a single passage in it, or part of a passage, gives rise to any idea which would be gathered without the account from an examination of the facts themselves. The only thing that can be said of it is, that as a description of the creation of the outward universe, it is simply untrue in every one of its statements.

"This is a broad allegation, and one which we have no fear will be called in question by competent authority. We cannot see, therefore, why all those who wish to maintain the

plenary inspiration of the Holy Scriptures will not be obliged, sooner or later, to accept them in their higher and spiritual import, and to acknowledge that this account refers solely to the re-creation of the spirit of man — that world which is within us — and not to the outward, physical universe.”

This is in perfect conformity with the whole Bible. We have above shown that the internal or spiritual sense of the word is the most important and the one for which it was written. The Lord’s servant, Emanuel Swedenborg’s mission was to explain this sense to the world. He says : “Conjunction is affected by correspondences ; for heaven, or the angels of heaven, understand all things spiritually which man understands naturally, and between natural and spiritual things there is a perpetual correspondence, and by correspondence is effected such a conjunction as that which exists between the soul and the body. And hence it is that the Word is written in such a style, for otherwise it would be without soul or life, consequently there would be noth-

ing of heaven in it, neither would there be anything divine."

In his "True Christian Religion," No. 301, he says of the commandment concerning the Sabbath, "By this in THE NATURAL SENSE, which is the sense of the letter, is meant that six days are for man and his labors, and the seventh for the Lord, and for man's rest from Him. *Sabbath*, in the original tongue, signifies *rest*. The Sabbath among the sons of Israel was the sanctity of sanctities, because it represented the Lord; the six days, his labors and combats with the hells; and the seventh, his victory over them, and thus rest; and because that day was representative of the close of the whole redemption of the Lord; therefore it was holiness itself. But when the Lord came into the world, and *thence the representations of him ceased*, that day became a day of instruction in divine things, and thus also a day of rest from labors, and of meditation on such things as are of salvation and eternal life; as also a day of love towards the neighbor. That it became a day of instruction in divine things, is mani-

fest from this, that the Lord on that day taught in the temple and synagogues, (Mark vi. 2; Luke iv. 16, 31, 32; xiii. 10); and that he said to the man who was healed, "*Take up thy bed and walk;*" and to the Pharisees "*That it was lawful for the disciples on the Sabbath day to gather the ears of corn and to eat,*" (Matt. xii. 1 to 9; Mark ii. 23 to the end; Luke vi. 1 to 6; John v. 9 to 19); by which particulars, in the spiritual sense, is signified, to be instructed in doctrinals. That that day became also a day of love towards the neighbor, is evident from those things which the Lord did and taught on the day of the Sabbath. (Matt. xii. 10 to 14; Mark iii. 1 to 9; Luke vi. 6 to 12; xiii. 10 to 18; xiv. 1 to 7; John v. 9 to 19; vii. 22, 23; ix. 14, 16.) From these and the former passages, it is manifest why the Lord said that "*He is Lord also of the Sabbath,*" (Matt. xii. 8; Mark ii. 28; Luke vi. 5); and because he said this, it follows that that day was representative of Him.

"302. By this commandment, in THE SPIRITUAL SENSE is signified the reformation and regeneration of man by the Lord; by the



*six days of labor*, the combat against the flesh and its concupiscences, and, at the same time, against the evils and falses which are with him from hell; and by the *seventh day* is signified his conjunction with the Lord, and thereby regeneration; that, as long as that combat continues, man has spiritual labor, but that when he is regenerated, he has rest, will be evident from those things which will be said hereafter in the chapter concerning REFORMATION AND REGENERATION, &c. &c. The reason why the reformation and regeneration of man are signified by this commandment in the spiritual sense, is, because they coincide with the labors and combats of the Lord with the hells, and with the victory over them, and rest then, for the Lord reforms and regenerates man and renders him spiritual, in the same manner in which he glorified his Human and made it Divine. This is what is meant by FOLLOWING HIM. That the Lord had combats, and that they are called *labors*, is manifest in Isaiah liii. lxiii., and that similar things are called *labors* in relation to men, Is. lxv. 23; Rev. ii. 23.

“303. In THE CELESTIAL SENSE, by this commandment is meant conjunction with the Lord, and then peace, because protection from hell; for by the *Sabbath* is signified rest, and in this highest sense peace; wherefore the Lord is called the *Prince of Peace*, and also he calls himself *Peace*, as is evident from these passages: *A Child is born to us, a Son is given to us, upon whose shoulders shall be the government, and his name shall be called Wonderful, Counsellor, God, Hero, the Father of Eternity, the PRINCE OF PEACE, to the increase of his government and PEACE there will be no end.* (Isaiah ix. 6, 7.) *Jesus said, PEACE I leave to you, MY PEACE I give to you.* (John xiv. 27.) *Jesus said, I have spoken these things, that in ME YE MAY HAVE PEACE.* (John xvi. 33.) *How delightful upon the mountains are the feet of him who bringeth good tidings, who publisheth PEACE, saying thy king reigneth.* (Isaiah liii. 7.) *Jehovah will redeem my soul in PEACE.* (Ps. lv. 18.) THE WORK OF JEHOVAH IS PEACE, THE LABOR OF RIGHTEOUSNESS IS REST AND SECURITY FOREVER, THAT THEY MAY DWELL IN A HABITATION OF PEACE AND IN TENTS OF

SECURITY, AND IN TRANQUIL RESTING-PLACES. (Isaiah xxxii. 17, 18.) *Jesus said to the seventy whom he sent forth, into whatsoever house ye enter, first say PEACE TO THIS HOUSE, and if a SON OF PEACE be there, your PEACE shall rest upon him.* (Luke x. 5, 6; Matt. x. 12, 13, 14.) *Jehovah will speak PEACE to his people. RIGHT-ROUSNESS AND PEACE shall kiss each other.* (Ps. lxxxv. 9, 10.) When the Lord appeared to the disciples he said, PEACE BE WITH YOU. (John xx. 19, 21, 26.) Moreover, the state of peace into which those who are regenerated by the Lord are about to come, is treated of in Isaiah lxxv. and lxxvi., and in other places; and those will come into it who are received into the New Church, which the Lord is at this day instituting. What the peace is in its essence, in which the angels of heaven are and those who are in the Lord, may be seen in the work concerning HEAVEN AND HELL, No. 284 to 290. From these things, also, it is manifest why the Lord calls himself the *Lord of the Sabbath*, that is, of rest and peace.

“ 304. Celestial peace, which is in respect to the hells, that evils and falses may not

thence arise and invade, may be compared with natural peace, in many cases, as with peace after wars, &c. &c. It may be compared, also, with recreations of mind, and with rests after grievous labors," &c. &c.

The New Church do not consider Holiness to consist in mere *external* worship. True Holiness must be *spiritual*, so must all true morality be *spiritual*,—none other can promote our salvation as Christians. What these are, Swedenborg explains in the following words in his "Apocalypse Explained," No. 325. "Worship does not consist in prayers and in external devotion, but in a life of charity; prayers are only the externals thereof, for they proceed from the man by his mouth, wherefore, according to the quality of the man as to *his life*, such are his prayers. It matters not whether a man assumes an humble deportment, kneels and sighs when he prays: these are external things, and unless the externals proceed from internals, they are only gestures and sounds without life. *Actual* piety is to act in every work and in every function from what is sincere and right, and

from what is just and equitable, and this *because* it is commanded by the Lord in the Word; for *thus* man in every work looks to Heaven and to the Lord, with whom he is thus conjoined. But to act according to sincerity and rectitude, justice and equity, solely from fear of the law, of the loss of fame, or of honor and gain, and to think nothing concerning the Divine law, concerning the precepts of the Word, and concerning the Lord, and notwithstanding to pray devoutly in temples, is only external piety, which, how holy soever it may appear, is not piety, but is either hypocrisy or somewhat feigned, derived from habit, or somewhat persuasive from a false persuasion that therein alone consists Divine Worship; for such a one does not look from his heart to heaven and to the Lord, but only with the eyes, the heart looking to self and to the world, and the mouth speaking from the habit of the body only and its memory. By such worship man is conjoined to the world and not to heaven; also to himself and not to the Lord. For the same reason, the Lord taught that in praying much speaking and

repetition should not be used; as in Matt. vi. 7, 8, 'But when ye pray use not vain repetitions as the heathen do, for they think they shall be heard for their much speaking. Be not ye therefore like unto them.' Now forasmuch as essential Divine Worship consists primarily in a life of charity, and secondarily in prayers, therefore by prayers, in the spiritual sense of the word, is understood worship from spiritual good, that is, from the life of charity, for that which is the primary is understood in the spiritual sense, whereas the sense of the letter consists of things secondary, which are effects and correspond. Moreover, man continually prays when he is in the life of charity, although not with the mouth, yet with the heart; for that which is of the love, is continually in the thought, even when he is unconscious of it," &c. &c.

Swedenborg says in No. 182, "A moral life is to act well, sincerely and justly in the discharge of the various functions and business of life; in a word, it is the life apparent before men, because transacted with them; but this life is from a twofold origin, either

from the love of self and the world, or from love to God and love towards our neighbor. The moral life, grounded in the love of self and the world, is *not in itself a moral life*, although it appears as such, for the man who thus acts, does so for the sake of himself and the world only; and to him, what is good, sincere and just, serve but as means to an end; that is, either that he may be raised above others and command them, or that he may gain wealth. Such are the thoughts of his heart, or when he is in secret, but he dare not openly avow what he thus thinks, because it would destroy the opinion of others concerning him, and thus annihilate the means by which he desires to attain his ends. But spiritual life is altogether of another quality, because it is from a different origin; for it springs from love to God, and love towards our neighbor; and hence the moral life of spiritual persons is also different, and *is truly moral*; for these when they think in their spirit, which is the case when they are in secret, do not think from self and the world, but from the Lord and heaven; for the interiors of their mind, that is, of their

thought and will, are actually elevated by the Lord into heaven, and are there conjoined to himself. Thus the Lord flows into their thoughts, intentions and ends, and rules them and withdraws them from their proprium, which is wholly derived from love of self and of the world. The moral life of such persons is, in *appearance*, similar to that of those mentioned above; but still it is spiritual, for it is from a spiritual origin, being only the *effect* of the spiritual life which is the *efficient* cause; and thus the origin, &c. &c. From these considerations it may be known also what a moral life derived from a spiritual is, and what a moral life is without a spiritual, namely; that a moral life derived from a spiritual is truly a moral life, which may be said to be spiritual, inasmuch as its cause and origin is thence derived; but that a moral life without a spiritual is not a moral life, and may be said to be infernal, for so far as the love of self and of the world reigns in it so far it is fraudulent and hypocritical."

There is one other point of difference between the members of the New Jerusalem



and many religionists of the Old Church. It is with regard to public and social amusements. By some church members they are deemed altogether wicked. We are of a different opinion. We think that in many instances amusements are not only sinless, but even profitable, as they serve as a relaxation from care and labor, by which means they promote a healthful tone of mind and body, which is essential to usefulness; and they also serve to promote the social affections with instruction. Therefore, there are cases in which to partake of amusements becomes a duty. But let it not be supposed that we advocate indiscriminate indulgence in amusements; far from it. We deem it very essential to participate in them with *moderation*, always accompanied with pure *thoughts*, *kindly feelings* and *moral intentions*, and never to join in them at the sacrifice of greater duties; but we do not condemn what the Bible does not.

The playhouse was first instituted for a school of pure ethics, and well is it adapted for moral instruction.

“To wake the soul by tender strokes of art,  
To raise the genius and to mend the heart.

To make mankind in conscious virtue bold,  
 Live o'er each scene, and be what they behold.  
 For this the tragic muse first trod the stage,  
 Commanding tears to stream thro' ev'ry age;  
 Tyrants no more their savage nature kept,  
 And foes to virtue wonder'd how they wept." — POPE.

Vice does not necessarily belong to it, but rather is a perversion introduced by the abusers of good things. If righteous people would support it by their attendance and by sanctioning only what is good and true, they would do more to reform the drama, and thus the world, than by teaching that theatricals and dancing are wholly incompatible with religion. Many tender consciences have been rendered miserable in youth by being taught that God requires of them unnatural austerity. Tracts upon tracts have been written against dancing; in opposition to which we wrote an article which appeared in the Knickerbocker of October, 1846, and, as it was most favorably received by the liberal public, we here republish it:

#### IS DANCING SINFUL?

Before we pronounce any practice sinful, is it not the duty of every just man and con-

scientious Christian fairly to examine *both* sides of the question, with a mind unbiassed by any preconceived opinion, or previous teaching, or early impression? And is it not also his duty to make the BIBLE only his standard for determining what is sinful and what is not? If these two points be conceded, (and we see not how they can in justice be denied,) we think it can be fairly proved, not only that dancing in itself is not sinful, but, furthermore, that it is a means of promoting the Christian spirit.

We know that many Christians imagine that an essential of religion is melancholy; another name for what, perhaps, they consider mere solemnity. Whence arose this conceit? We have not Holy Writ for its authority. Must not, then, religion have first received its garb of gloom from disappointment and satiety?—or from sad old age, which, no longer feeling the buoyancy of youth, had forgotten that gloominess would be an unnatural exotic in the freshness of the youthful mind? The sad and sorrowing, who have passed their lives in thoughtless levity, may,

in despair at the approach of death, in fear and trembling, imagine that they can make amends for their having so long forgotten their CREATOR, by adopting the other extreme in their conduct; but this is the result of fear, not of love. A well regulated mind will perceive that God's favor is not to be thus purchased. He who has a correct conception of the character of the SUPREME knows that HE looks at the heart, and if *that* be right, the external demeanor will be so also. A gloomy religion cannot be of celestial origin; for, turning to our Bible, we find joyousness and grateful gladness constantly enjoined. We there read: "Be not as the hypocrites, of a *sad* countenance." (Matt. vi. 16.) We nowhere see sadness inculcated, but we find the Apostle Paul pronouncing joy to be one of the traits of the true Christian temper: "The fruit of the spirit is love, *joy*, peace, long-suffering;" that is, patient suffering; "gentleness, goodness, faith, meekness, temperance." (Gal. v. 22.) We also read: "For this is the love of God, that we keep HIS commandments; and HIS commandments are *not*

*grievous.*" (1 John v. 3.) But do not the melancholy religionists make them *grievous*? Are they not imbued with the same spirit which prompted the servant to lay up the pound in a napkin, and who excused himself by saying: "For I feared thee because thou art an austere man; thou takest up that thou layedst not down, and reapest that thou didst not sow." (Luke xix 21.) Do they not, like this servant, look upon God as an austere master, instead of a kind, indulgent, loving FATHER? Are they not in a state of fear of punishment for some unreasonable requirement? Do they not virtually deny that "God is Love?" and does not their *fear* of HIM stifle their *love* of HIM? "There is no fear in love, but perfect love casteth out fear; because fear hath torment. He that feareth is not made perfect in love." (1 John iv. 18.) We may infer, therefore, that that melancholy demeanor which is the offspring of fear is sinful; and that they who would forbid innocent joyousness make an assumption of superior holiness and wisdom over the Holy Word; for in the Bible innocent amusement is not

forbidden. Every attentive reader of the Scriptures knows that every sin is there enumerated and condemned; if, then, we can prove that dancing is repeatedly mentioned, yet *not once censured*, is it not a fair inference that dancing is not sinful? Every humble Christian will confess that the Bible is all-sufficient for Christian practice; and what it does not deem sinful man has no right to pronounce so. We learn from Goldsmith's "Manners and Customs of Nations," that almost all the nations on the face of the globe were, from the most ancient time, in the practice of rejoicing and showing their gladness and joyousness of heart by music and dancing. In Robbins' "Outline of History" it is said of the Hebrews: "Their diversions seem to have consisted chiefly in social repasts, music and dancing. The two latter partook of a religious character. Games were never introduced into their commonwealths." In the Holy Record also, we find that joy and rejoicing were most commonly evinced by music and dancing. If a practice so ancient and of so frequent occurrence were

really censurable in the eyes of the LORD JESUS CHRIST, would HE not have taken occasion to make *some* condemnatory remark upon the subject? Yet HE does not; HE never once pronounces it sinful, nor tells them to refrain from it; but rather implies that it is a fitting manifestation of rejoicing and of grateful gladness, and a natural demonstration of the exuberance of lively feeling; for HE himself narrates the mode of rejoicing at the return of the Prodigal Son, without one hint of censure, in these beautifully simple words: "For this my son was dead, and is alive again; he was lost, and is found. And they began *to be merry*. Now his elder son was in the field, and as he came and drew nigh to the house, he heard *music and dancing*." . . . "And he said unto him, Son, thou art ever with me, and all that I have is thine. *It was meet* that we should *make merry* and be glad: for this thy brother was dead, and is alive again; he was lost, and is found!" (Luke xv. 24, 25, 31, 32.)

But in those times, as in the present, there were persons who deemed themselves more

righteous than even the LORD; because HE did not seclude himself from scenes of social enjoyment, but contributed to them; for HIS first miracle was at the merry-making of a wedding, where HE turned water into wine, that the guests might continue their festivities. "And the Pharisees and Scribes murmured, saying, This man receiveth sinners, and eateth with them." (Luke xv. 2.) "And Levi made him a great feast in his own house; and there was a great company of publicans and of others that sat down with them. But their Scribes and Pharisees murmured against his disciples, saying: Why do ye eat and drink with publicans and sinners? And JESUS answering said unto them: They that are whole need not the physician; but they that are sick. I came not to call the righteous, but sinners to repentance." (Luke v. 29, 30, 31, 32.) Is not the LORD here showing the expediency of teachers of religion, professors and church members frequenting festivities for *use* to those who need the spiritual physician? Should they not then follow HIS example rather than that of Scribes and Phari-



sees? If professors of religion, following the LORD's example, were in the constant habit of partaking of social amusements, we think they could thereby serve the cause of Christianity far better than by excluding themselves. By the former course they might exert their influence in expelling from these amusements all that is really inconsistent with the teachings of Scripture, and cultivate the real Christian temper — innocent cheerfulness. By the latter course they make religion forbidding, and drive many well disposed persons from the ranks of Christianity; because they cannot see the wisdom or justice of requiring such violence to the innocent feelings of their nature, by an unlovely austerity of demeanor. Should church members, nay, not only church members, but even their ministers, join in the innocent dance, they might restrain its improprieties and immoderations, and gaining the confidence of the young, overcome the desire to do in their absence what they dared not do in their presence; as if they supposed themselves sinless so long as their ministers did not see them; forgetting that there is ONE

greater than their ministers present; and if dancing be not sinful in His sight, is it of any importance who deems it otherwise?

In the Scriptures we find that abstaining from dancing is a demonstration of mourning and grief, not an evidence of true piety, as may be seen by the following passage: "The joy of our heart is ceased; our dance is turned into mourning." (Lam. v. 15.) But we perceive that dancing is expected, and is deemed consistent, at other times. Thus: "We have piped unto you, and ye have not danced; we have mourned unto you, and ye have not lamented." (Matt. xi. 17.) Evidently reproaching them for not having danced when they were piped unto. Also: "There is a time to weep and a time to laugh; a time to mourn and a time to dance." (Eccl. iii. 4.) It is mentioned as a mark of happiness: "They send forth their little ones like a flock, and their children dance." (Job xxi. 11.)

Even in infancy we behold the intuitive exhibition of exuberant health and vivacity in infantile dances. Does it not then seem cruel to magnify so natural an impulse of

innocence into an act of sinfulness, and thus to cramp the healthful elasticity which God has given them? The Scriptures clearly show that rejoicing was most commonly demonstrated by dancing. For it is said: "And Miriam the prophetess, the sister of Aaron, took a timbrel in her hand; and all the women went out after her, with timbrels and with dances." (Exod. xv. 20.) "Jephthah's daughter came out to meet him with timbrels and dances." (Judges xi. 34.) "Is not this David, the king of the land? Did they not sing one to another of him in dances?" &c. (1 Sam. xxi. 11.) "Again I will build thee, and thou shalt be built, O virgin of Israel! Thou shalt again be adorned with thy tabrets, and shalt go forth in dances of them that make merry." (Jer. xxxi. 4.) "And it came to pass as they came, when David was returned from the slaughter of the Philistines, that the women came out of all the cities of Israel, singing and dancing, to meet King Saul, with tabrets, with joy and with instruments of music." (1 Sam. xviii. 6.) "Thou hast turned my mourning into dancing; thou hast put off

my sackcloth and girded me with gladness." (Psalms xxx. 11.) "Let Israel rejoice in Him that made him. Let the children of Zion be joyful in their king. Let them praise His name in the dance." (Psalms cxlix. 23.) "And they shall not sorrow any more at all. Then shall the virgin rejoice in the dance; both young men and old together: for I will turn their mourning into joy, and will comfort them and make them rejoice from their sorrow." (Jer .xxxi. 13.) "Therefore they commanded the children of Benjamin, saying, Go, and lie in wait in the vineyards; and see, and behold if the daughters of Shiloh, come out to dance in dances; then come ye out of the vineyards, and catch you every man his wife, of the daughters of Shiloh, and go to the land of Benjamin. And the children of Benjamin did so, and took their wives according to their number of them that danced whom they caught." (Judges xxi. 20, 21, 23.) "And David danced before the LORD with all his might. And as the ark of the LORD came into the city of David, Michal, Saul's daughter, looked through a window, and saw King

David leaping and dancing before the LORD ; and she despised him in her heart. *Therefore* Michal, the daughter of Saul, had no child unto the day of her death." (2 Sam. vi. 14, 16, 23.) This conduct of Michal's has been quoted as an argument *against* dancing ; whereas, if justice had been done, it would have been quoted in *favor* of it ; for the LORD deemed her despising David worthy of *punishment*. And when Michal reproached David for dancing, he vindicated himself, and also said : " And of the maid-servants which thou hast spoken of, of them shall I be had in honor." (2 Sam. v. 22.)

Another text of Scripture says : " And when the daughter of the said Herodias came in and danced, and pleased Herod, and them that sat with him," &c. (Mark vi. 22.) Then the consequence of this pleasing of Herod is related to have caused the execution of John. But some biblical scholars have supposed that the real truth was not, as Herod said, for his " oath's sake," but that his ordering of the execution was the result of a concerted plan between Herodias and Herod, who were to

make it *appear* that the execution was unpremeditated, and because the girl had pleased him; whereas in reality it had been arranged with the mother that the oaths should be taken for that purpose. This unjust and cruel act of Herod has been quoted as an evidence of the sinfulness of dancing; but to the unbiased mind it proves no more the sinfulness of dancing than of all female grace and fascination; for many a man knows to his sorrow that the fascinations of woman have caused him to make many a rash promise, even when there has been no dancing in the case.

“And it came to pass as soon as he came nigh unto the camp, that he saw the calf and the dancing; and Moses’ anger waxed hot,” &c. (Exod. xxxii. 19.) This is the only passage which seems to imply a censure upon dancing; yet it is evident that the anger of Moses was owing to the idolatry, rather than the dancing. The only remaining place where the word occurs is in a prophecy of desolation, viz: “And their houses shall be full of doleful creatures; and owls shall dwell

there and satyrs shall dance there." (Isaiah xiii. 21.) Which only serves to show how universally rejoicing is denoted by dancing; when even "doleful creatures" may resort to it, and convert an otherwise innocent practice into a prominent element in their disgusting orgies.

We have now given *every passage* wherein dancing is mentioned in the Bible, *and not one of them condemns it*. Is it right, then, that man should?

But some will say, "Still, much harm has resulted from dancing." Very true; but harm has only ensued when the practice has been *abused*, not when it has been properly *used*. It is a well established maxim that the "*abuse* of a thing is no argument against the *use* of it." Evil has come out of every amusement, every good, every blessing, and even out of every essential of life; because they have all at times been abused. Sleeping, eating, reading are not called sinful; yet greater harm has come from each and all of these than perhaps ever came from dancing. But in all cases it was the result of the *abuse* of

each. Has not the abuse of sleeping made the sluggard, and thus led poverty and starvation to stare in the face of thousands? Has not the abuse of eating generated physical and moral disease? And has not profane reading led many a soul to hell? If so much harm has come from these practices, why should dancing be deemed any worse?

The truth is, dancing in itself is innocent or otherwise, according to the characters of those who practise it, and according to the thoughts, intentions and feelings of the dancers. Let *these* be correct and pure, and the act will be so too, and void of offence, "toward God and toward man." If the children of professing Christians are taught genuine goodness, and true *practical* holiness, we venture to say that there will be no inexpediency in teaching them to dance; for the evil of dancing consists in its intemperance. This, Scripture deems sinful, and this only it forbids. Intemperance, therefore, should be shunned in dancing as in everything else. Let dancing be freed from immoderation, immodesty and imprudence, and it will be nothing more than a temperate



exercise, a stimulator of health, and an innocent promoter of cheerfulness; while, at the same time, it will induce and enhance an ease and grace of carriage which is so eminently conducive of feminine and manly beauty.

By persons in whom an interest in the New Jerusalem Church has been awakened, we are often requested to advise them what books they had best read on the subject. This is always very difficult to do judiciously, as the course of reading most suitable to each individual invariably depends upon the spiritual state of the reader. With some, the writings of Swedenborg, at first, are not at all relished nor understood, whilst the collateral works are duly appreciated as preparatory, after which they comprehend and learn to appreciate Swedenborg himself. This is generally the case with beginners, yet not always; some persons prefer to go directly to the fountain head, and enjoy his writings more than any others. These latter, however, are rare, and even for them, it is not always easy to select what they had best *begin* with. Therefore, it is with

diffidence we subjoin a list of books which may possibly be suitable to some individuals who have been imbued with the doctrines of the Episcopal Church, viz : 1. Rev. S. Noble's "Appeal in Behalf of the Doctrines of the New Church," 1 vol.; 2. Rev. R. Hindmarsh's "Church of England Weighed and Found Wanting; being an Examination of the Thirty Nine Articles of the Church of England," &c., 1 vol.; 3. Rev. T. Goyder's "Key of Knowledge to the Holy Scriptures, by the use of which a true system of Theology is restored, and the Word of God with Clearness and Certainty Explained," 1 vol.; 4. The best, latest approved "Life of Swedenborg;"\* then his own works with the assistance of the "Dictionary of Correspondences," as follows : 1. "On the New Jerusalem and its Heavenly Doctrine," 1 vol.; 2. "Angelic Wisdom Concerning Divine Providence," 1 vol.; 3. "An Account of the Last Judgment," 1 vol.; 4. "Concerning Heaven and its Wonders, and

\* A compendium of the writings of Swedenborg, published in Boston, 1854, is prefaced by a very complete life of the Author.

Concerning Hell," 1 vol.; 5. "The True Christian Religion; or the Universal Theology of the New Church," 1 vol.; 6. "The first volume of the Arcana Celestia;" 7. The first volume of "The Apocalypse Explained." After which the reader will be enabled to judge for himself what he had best read, by looking at the Catalogue of the New Church Books.\*

If it please God that this little book be the means of leading some of my readers to a more thorough investigation of the subject, and thereby becoming sincere receivers of the Heavenly Doctrines, of which it is said in the Word of God: "And I, John, saw the Holy City, New Jerusalem, coming down from God out of Heaven, prepared as a bride adorned for her husband. And the city had no need of the sun, neither of the moon to shine in it, for the glory of God did lighten it, and the Lamb is the light thereof. And the nations of them which are saved shall walk in the light of it. And God shall wipe away all tears from their eyes, and there shall be no

\* To be obtained at John Allen's, 28 Beekman Street, New York; also at Otis Clapp's, 3 Beacon Street, Boston, &c.

more death, neither sorrow nor crying, neither shall there be any more pain, for the former things are passed away." (Revelation xxi. 2, 23, 24, 4.) If this be the result of my efforts, I shall deem myself most richly rewarded in having been made the instrument of God in helping some of my fellow-beings to become Holy Angels of Heaven.

THE END.

## NOTICES.

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OLD AND NEW CHURCH. Principal Points of Difference between the Old and New Christian Churches. By Mrs. LOUISA W. TURNER. Third Edition. Revised and Enlarged. 12mo, pp. 186. Boston: Ticknor & Fields, 1856.

It is quite too late to give a full criticism of a work which has passed to a third edition. But this fact testifies to its excellence and utility. It is, indeed, among those of the collateral works of the New Church, which can always be given safely, and will be useful to almost all novitiates. It is written with great perspicuity, and wholly without pretence, either to fine writing, or to profound philosophy. But the style is that of a practised and elegant writer, and the arguments are sound and well presented; and although the size of the book prevents even an attempt at a systematic exposition of the doctrines of the Church, it would lead an attentive reader to views and considerations which could not but prepare him for a fuller exhibition of the truth. In a word, we place this little volume very high among those which are intended to welcome, to introduce, and to assist the new comer.—*New Jerusalem Messenger, New York, February 9, 1856.*

Emanuel Swedenborg repeatedly averred that, in the year 1745, God delegated him to reveal the mysteries of the spirit-world, of which he was permitted to have correct knowledge from the above period, for twenty-seven years, to the time of his death. This belief has been acquiesced in, since then, by a large body of followers, who constitute, what they style, the New Church, in contradistinction to all the old systems of religion. The writer of the present volume is, undeniably, a sincere disciple of this new sect, and therefore enters into the elucidation and defence of its doctrines *con amore*, and with all the preparation of a theological disputant. The work certainly merits respectful consideration for its vigorous style, its purity of philosophy, and its close sympathy with the Scriptures. It will afford valuable truth and counsel even to the opposers of Swedenborg, some of whose doctrines and tenets are to this effect: that the last judgment refers only to each one as he dies, and not to a future general judgment; that the Trinity is in *one person*—that of our Saviour Jesus Christ; that we are not sinful until we *understandingly* commit sins; that the future

existence is to be entirely spiritual, having not a single essence of a materiality; that dancing and similar amusements are innocent pleasures, only to be guarded against in their abuse, &c., &c. The first edition of this work was printed in this city in 1846, and was well received in the New Church. Since then it has been enlarged and improved, and will now be found a reliable exposition of a religion, whose founder was, at least, a man of undoubted piety and great learning.—*New York Home Journal*, February 9, 1856.

The first edition of this work was published about ten years since, and met with a favorable reception from many religious readers. It has also been republished in England, where it found a cordial welcome from the adherents of the "New Church." It presents a lucid statement of the history and teachings of Swedenborg, and urges the claims of his doctrines in the spirit of candor. Free from sectarian rancor, it furnishes a more intelligible exposition of the theories of the Swedish seer than many larger treatises which are regarded as standard authorities on the subject.—*New York Tribune*, January 18, 1856.

This work, in a smaller form, was first published about ten years ago, and has also been reprinted in England. It is favorably known among the readers of our doctrines, and in the enlarged and improved form in which it now appears, can scarcely fail to be widely circulated. It will be found a very convenient and useful book to put into the hands of those "outsiders," as we call them, who being dissatisfied with the things around them, would like to find a much better way. The contrast which the book presents between the old and the new forms of religion, will be found interesting and beneficial to a large class of readers. There are certain periods or states in the progress of every active and inquiring mind, when truths can be seen, received, and confirmed, only by contrasting them with opposite fables.—*The New Church Herald*, Philadelphia.

In the work before us she gives a clear and forcible statement of the principal points in which the Episcopal Church differs from the *New Church*—the doctrines of which were first set forth by Emanuel Swedenborg. Mrs. Turner writes in a Christian and womanly spirit, without bitterness or the wish to persecute those who differ from her in opinion, but with the strong desire to prove useful—to profit others, to open for them the mine of wealth which lies concealed beneath their feet—to unbar the heavenly gate, and let in the flood of light which will illumine and beautify their whole existence. The work was very favorably received on its first appearance in this country, and was republished in London, where it met with a good sale. The present edition is revised and much enlarged. It is touchingly dedicated to an only and much loved daughter. The book is gotten up in Messrs. Ticknor & Fields's irreproachable style, with large, clear type, upon excellent paper.—*The Richmond Enquirer*.

This is a succinct and clear exposition and defence of the peculiar tenets of the followers of Swedenborg. Its first edition appeared several years since, and was received with much favor in the New Jerusalem Church. It now appears in an improved shape.—*New York Courier and Enquirer*, January 23, 1856.

This work is an exposition of the doctrines of the New, or Swedenborgian Church. The nature of those doctrines is but little understood by the Christians of other sects, who mostly regard Swedenborg as a mystic and a visionary, wholly or partially insane. To those who desire to learn what he really was, and to understand the peculiarity of his teaching, and wherein it differs from that of other churches, the present work will be of very great service. The London Intellectual Repository, speaking of the reprint of it which has appeared in England, says: "Contrast is one most important means of seeing the truth; and this little work which, in a brief space, contrasts many points of the New and the Old Doctrines together, is well calculated to be of service to the general reader, and also to the novitiate and the mature member of the Church." And Dr. Bush, a high authority, remarks of it: "It is among those of the collateral works of the New Church which can always be given safely, and will be useful to all novitiates."

The author, Mrs. Louisa Turner, is, we believe, the wife of Dr. William Turner, of this city, and sister of Mrs. Mowatt Ritchie. Her style is perspicuous and elegant, and the value of her work, at least to Swedenborgians, is evidenced in the fact that the present is a third and much enlarged edition. The reputation of the publishers insures the beauty of its mechanical department. It is printed in large, clear type, and on fine paper.—*New York Daily Times*, Wednesday, September 10, 1856.

The object which the authoress has in view in publishing the above work, is to "lead many readers to a knowledge of the True Christian Religion." She is a firm believer in, and advocate for, the doctrines of Emanuel Swedenborg, and seems to think that his principles alone are the principles of the true Church and of Jesus Christ; and that our modern church systems are departures from the true faith. Mrs. Turner writes eloquently and earnestly, and supports her arguments with admirable logic, and we are sure that if her little volume were extensively read, it would put many on the straight path, and open the eyes of modern Christians to their errors. In our opinion, Swedenborg was one of the purest men that ever lived, and was, moreover, possessed of a miraculous foreknowledge of events, which has been established by the most positive evidence in the world. We presume Mrs. Turner's work may be procured of any of our respectable booksellers in the city.—*New York Sunday Atlas*, December 30, 1855.

In respect of literary execution, Mrs. Turner's work has remarkable qualities; the style is singularly pure and translucent, and the loving earnestness and faith of the author render her one of the most powerful teachers among all the disciples of her master.—*New York Sunday Courier*.

This volume has been before the church for a considerable time, and has now reached a third edition, because it has been found excellent and useful. It exhibits the points of difference between the Old Church and the New plainly, but, as we are most happy to say, always fairly and always kindly. It never descends to *scolding*, nor vituperation of any form; but it is such an exposition of the views of the Old Church as a calm, reflective, and accomplished lady would write, who felt no hostility to doctrines through which it had pleased Providence to lead her, but a decided preference for

the truth which she had found so much better, and an affectionate desire to help others who were treading the same difficult path.

This little work is excellent for what it is, and for what it is not. There is no ambitious writing in it,—nothing which puts self forward, or promises or attempts more than it performs; but it is a good book, intended and calculated to assist one who is approaching the truth, and to make that truth attractive with its own beauty.—*The New Jerusalem Magazine*, March, 1856, *Boston*.

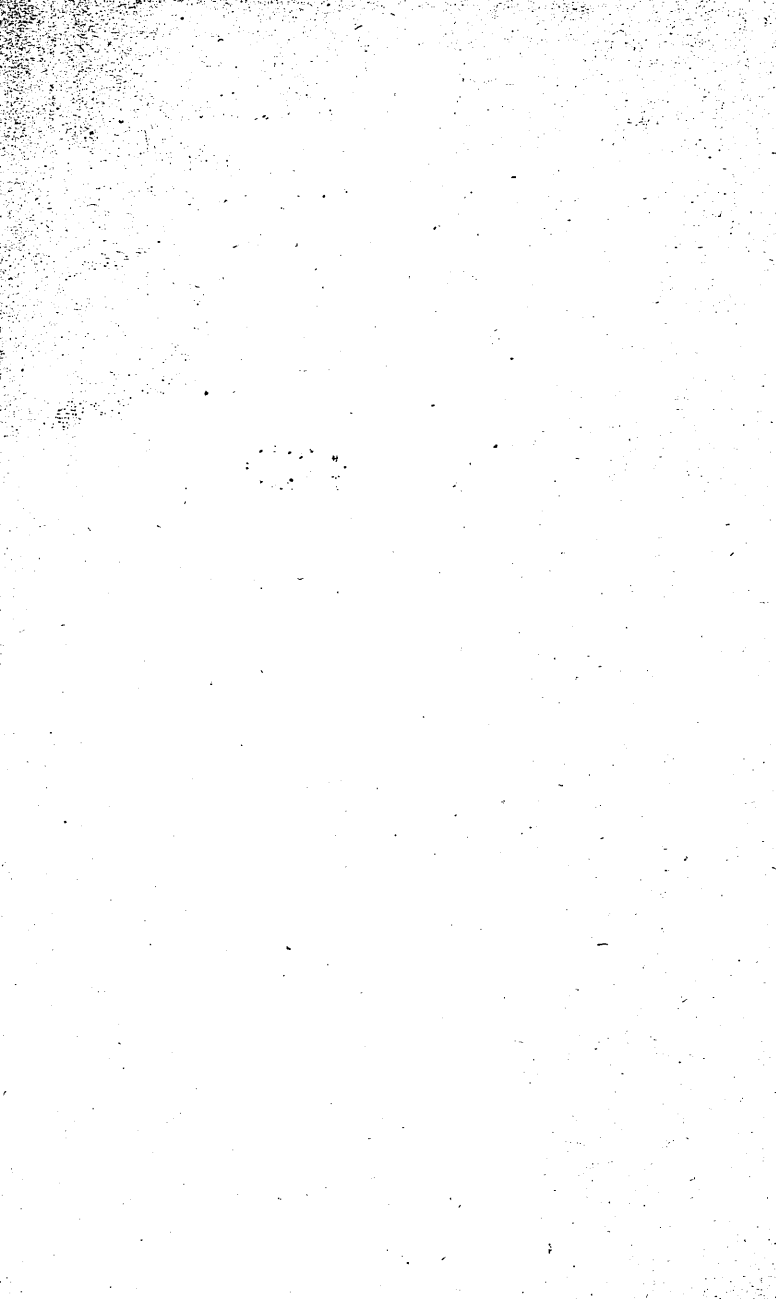
Very good service was performed by Mrs. Turner's little work, bearing this title, upon its first appearance several years since, in showing up, in a plain and simple, but quite effective manner, the leading points of contrast between the Old and New Doctrines. An edition printed and favorably noticed in England attested the good opinion entertained of it there. In its present form, the work comes before us elegantly printed, and enlarged to about twice the original dimensions. It appears under the advantage of a mature consideration of all the various topics treated, and calculated accordingly, to accomplish a wider and more important use than was to be expected on its first issue. We wish it God speed.—*New Church Repository and Monthly Review*, March, 1856.

This is a new edition of a little work that appeared originally in 1846, and was, not long after, printed in London. It gives a clear statement and summing up of all the principal points of difference between the New Church, (Swedenborgian,) and the First Christian Church, now represented by the various sects of Christendom.

The book has had a pretty wide circulation, and attracted considerable attention. Mrs. Turner handles her subject with the skill of a writer whose mind has thoroughly mastered its theme, and with the calmness of one whose reason is thoroughly convinced. All who are interested in the subject discussed, will find a large amount of food for thought in this little volume.—*Arthur's Home Magazine*, May, 1856, *Philadelphia*.







*Miller*

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